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OUR · RACE



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ITS ORIGIN AND ITS DESTINY.

Serial Devoted to the Study of the Saxon Riddle.



Jer. XXXII. 11-13.



Series IV., No. 14,

Dec. 25, 1894.

Subscription for Series, \$2.00.

THE FOCUS OF HISTORY.

FACTS

OF

IRON.

"The Spirit of the Lord is upon me, because he hath appointed me . . . to preach the acceptable year of the Lord."

St. Luke iv, 18 19.

C. A. L. TOTTEN.

"TRUTH AGAINST THE WORLD" (Motto of the ancient KUMREE).

"We can do nothing against the truth" (St. Paul); "Great is Truth, and mighty above all things" (Esdras); "Buy the Truth and sell it not" (Solomon); "Truth is stranger than fiction" (Byron); "What is Truth?" (Pilate); "I AM THE TRUTH" (Assertion of THE CHRIST).

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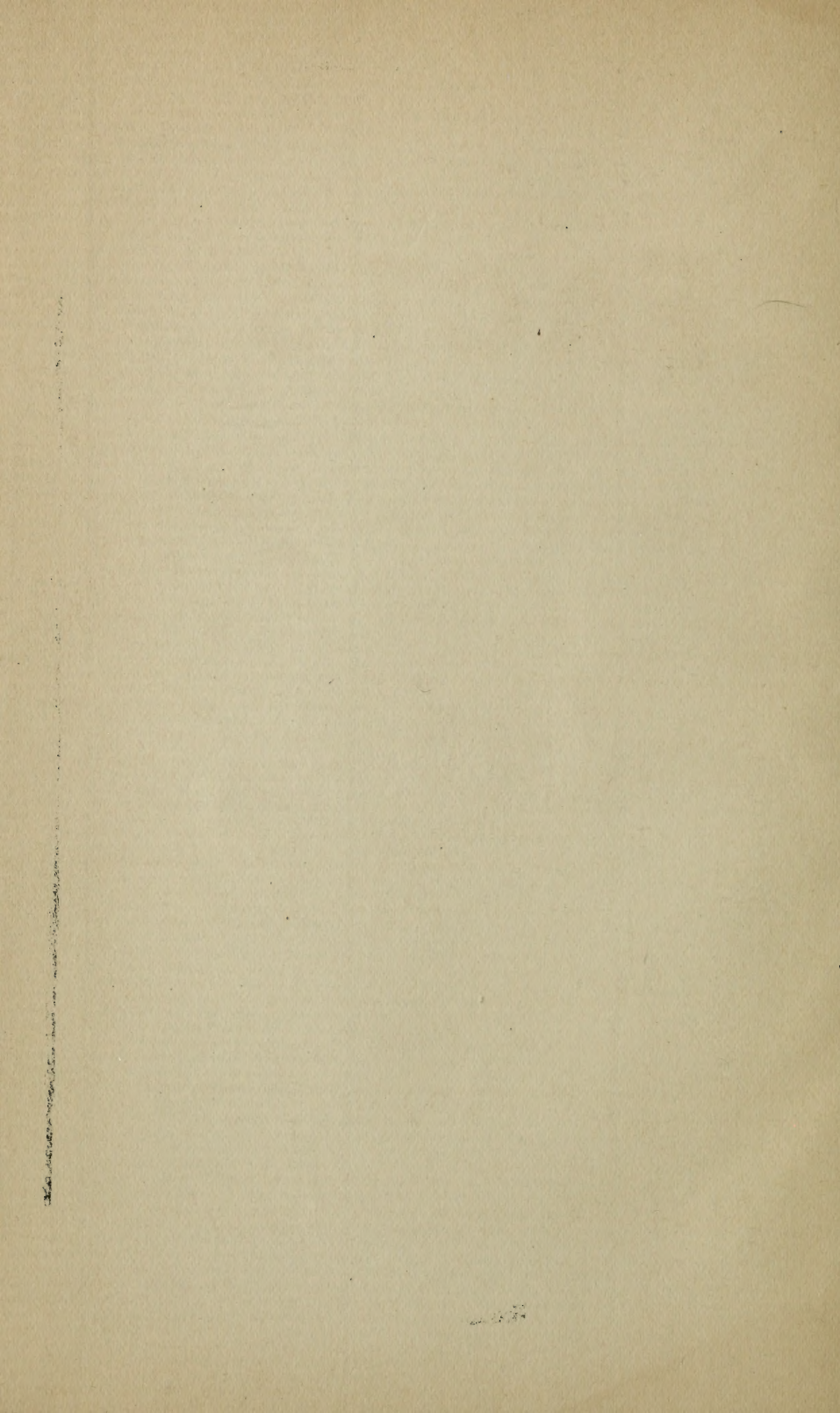
THE EDITOR OF "OUR RACE,"

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New Numbers will be mailed to Subscribers as they are issued.

—◆— "E, too, am of Arcadia." —◆—



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THE FOCUS OF HISTORY.

SACRED AND SECULAR.

FACTS OF IRON.

THE TIMES AND SEASONS OF ROME.

PART I.

COMPREHENDING THE CHRONOLOGY OF THE AUGUSTAN AGE, THE DAYS OF HEROD, AND THE YEARS OF ALL THE NEW TESTAMENT WRITERS, CONCENTRATED AND ARRANGED UPON THE HARMONIZED SCALE OF TIME, AND SETTING FORTH THEIR BEARING UPON, AND THEIR COÖRDINATION TO, THE DATES OF THE NATIVITY, CIRCUMCISION, LIFE, BAPTISM, DEATH, BURIAL, RESURRECTION AND ASCENSION OF OUR LORD AND SAVIOUR JESUS CHRIST, AND AS DETERMINANTS OF THE ACTUAL LENGTHS OF HIS AVOCATION AND MINISTRY, IN FULFILLMENT OF THE PROPHETS.

BY

CHARLES A. L. TOTTEN.

"But when the fulness of the time was come, God sent forth his Son, made of a Woman, made under the Law."— Gal. iv. 4.

NEW HAVEN, CONN.:
THE OUR RACE PUBLISHING COMPANY.

1894.

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PROVO, UTAH

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TO THE
TWO TRIBES
STILL SCATTERED ABROAD,
OUR BRETHREN OF JUDAH AND LEVI,
WE FRATERNALLY DEDICATE
THIS VINDICATION
“OF MOSES AND THE PROPHETS,”
AT THE BAR OF
“HERODOTUS AND THE HISTORIANS.”

MAY THEIR REST BE IN PARADISE
AT THE TIME OF
THE DELIVERANCE OF ISRAEL.



“After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.”

Dan. vii. 7.

STUDY NO. 14.

OF

THE OUR RACE SERIES.



The Focus of History.



TOTTEN.

“Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.”

Dan. vii. 23.

STUDY NUMBER FOURTEEN.

THE FOCUS OF HISTORY.

FACTS OF IRON.

THE TIMES AND SEASONS

OF

ROME.

PART I.

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“For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God.”

Job xix. 25, 26.

PREFACE.

In this current Study much of our own labor finds its Sabbath, and the patience of our fellow students some of its well merited reward. It is therefore with no small measure of satisfaction that we speed to them this first installment of the six hundred three score and six Facts of Iron that close the strictly Pagan part of Human History, albeit when all told they do but reach the Grand Divide of Gentile Times, and stand upon the threshold of the worser half!

But as the present volume includes the Life and Times of Our Lord and Saviour Jesus Christ, fully arranged in all their collateral setting of contemporary Chronological History, and shows forth the consummate way in which they counterpart things told of old, by Jehovah, unto Moses and the Prophets, it furnishes the chief gems in the diadem of time, and sets them round the three-fold superscription on the Cross.

We have, indeed, attained unto the very Focus of all History, and have come to it so carefully as to be well assured of all of our essential bearings. They are stupendous, as we place ourselves thereat, and cast our glances backward through the unbroken record of the 4027 years, adown which we have come, and they are even more so when we stand here, in

our individual day, and contemplate the times and seasons of the same King, hurrying to their *Second* Focus, just ahead of us, for all the cycles are ellipses, and have two foci!

We have maintained, in former Studies, a proposition that to us is patent, and which we believe is likewise axiomatic to well balanced minds, to wit: That one can arrive at no possible chronological *assurance*, as to the times and seasons of the "*Second Advent*," unless he thoroughly understands those of the *FIRST*! and that to be convinced as to the ratification of Prophecy, by the circumstances of the *First* Advent, is to preclude any doubt as to the speedy fulfillment of those relating to the *Second*! That the two are related arithmographically, upon a thousand Scales, is not to be doubted, while to know the *measures to the one*, and be living in the very sphere of the other, according to already recognized collateral evidence, is far more than a mere human guarantee that the measures to the other will be vouchsafed unto the wise in time!

And we believe, that, on the all-sufficient current basis, *i. e.*, reckoning backward from this present day, whereby we do arrive at the First Advent Facts, independently of all measures relating to preceding things, we have a guarantee that what is yet to come will certainly be shown beforehand unto some who search. It was, indeed, not given unto them, of his own generation, for to know these things, but God's times *do* run out, and in the meantime they grind exceeding small!

It is a wondrous thing that only unto our own little group of willing students have the chronological truths and beauties of First Advent Facts been quickly and convincingly conceded; they having manifestly been denied unto all former generations! For hardly unto the generation that knew Him face to face were these things shown, else had they failed to do their destined part and made Him King at once! But then would all Prophecy have failed! Verily, there is a time for all things, and a season to every purpose under the sun, and they are all within the Father's keeping, until it seemeth good to reveal them unto his servants. Now that he hath indeed revealed some of them to us, on whom the Ends of this Age have so surely come, is a certain proof to us that he recognizes us as servants. It only remaineth, therefore, that we ourselves prove unto Him that we, too, recognize Him as Our Redeemer, Lord and Master!

C. A. L. TOTTEN.

OCTOBER 25, 1894 A.D.

“Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence ! When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence. For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.”

Isaiah lxiv. 1-4.

INTRODUCTION.

We have most all the standard Chronological Works of our predecessors, and have tried to save out of them all the gems that each of them have culled. It is the harmony of these, chiefly, that lends worth to what we have ourselves now put together. The result of this work among them is that our own is of course more luminous as well as voluminous than theirs.

But more luminous only because it has incorporated truth wherever found, and more voluminous because one cannot treat of Truth in the House of Error without much conversation. We have chiefly aimed, however, to harmonize the Ancients, for their authority, of course, hath precedence, particularly upon contemporary things.

Now the result of it all is that the man Christ Jesus stands forth preëminently true, and at the very Focus of History. And that he must have been the Son of God is a conclusion which we leave the facts to settle with each human mind that shall investigate them, and is not so puffed up as to interdict its own heart from believing unto righteousness. The statement of our proposition is that the Messiah was predicted from of old, and was the Desired of all former genera-

tions. He is said to have come, and they have done unto him as they would. True Christianity is a patent fact, and subsequent unbroken records, sufficiently establish this. But hitherto no man has been permitted to demonstrate this out of such a harmony of contemporaneous History as should vindicate the inspiration of his predecessors among the Prophets of all earlier generations.

It is certain that from "Judah," of *that generation*, the actual and minute fulfillment of the *Chronological* Prophecies relating to him, was hidden; and it is equally certain that from "Israel," of the present day, the matter has remained sealed unto the present time, if that which we set forth herein be true! The which, if it be so, presents the argument that he is very Christ, with vastly strengthened force, in that the demonstration thus falls unto so late a date, and so is not only well removed beyond the charge of any shade of collusion, but even arrays itself against the accepted so-called explanations in the Church at large!

It can, therefore, win its way only by virtue of inherent strength, and that solely among those who recognize truth at a glance, and accept it on its own credentials as sufficient.

It is time, then, to produce the evidence at least for Judah's sake, the old facts clothed anew, and the new facts set forth just as they were of old; for behold, we have inquired thereof, and the reply doth mightily encourage all who wait upon him, based on Moses and the Prophets, without whom there is, indeed, no basis whereupon to stand!

In this Study we present the bulk of the evidence that goes to show how Jesus Christ fulfilled the Prophets *Chronologically*, and we carry the straight line of time down past the Cross on which he died. The date of his Suffering was Thursday, March 17th, 29 A.D. A DAY, A MONTH, *and a year* earlier than generally stated, and after a Ministry of 354 to 365 days only, and an Avocation of but 62 literal weeks in all.

But we will let the Record, as now harmonized, speak for itself. We are only attempting in these Studies to redress the Truth in those simple garments that best become her, for after all, the nearer she is suffered to stand forth in naked innocence, the more glorious is the beauty of her perfect holiness. Too often have her votaries bedecked her in mere vulgar robes, and turned away what honor was her due!

*Since electrotyping the greater part of this Study, it has seemed best to make a very distinct subdivision between December 31st, 28 A.D., and January 1st, 29 A.D., and to conclude the annals of the Saviour's earthly career subsequent to December 31st, 28 A.D., in a separate Study. This is now well along in cast pages, and, God willing, will quickly follow this Study, and be entitled Facts of Stone, The Man of History; Jesus of Nazareth, The King of the Jews.

“And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.”

Dan. ii. 40.

THE FOCUS OF HISTORY.



The Roman Legs of Iron.

3968-3974 A.M.; + 659; 4634-4640 A.M.



DANIEL vii. 7-8.

“The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth ; a nation whose tongue thou shalt not understand ; a nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young.”

Deut. xxviii. 49, 50.

THE TIMES OF THE GENTILES.

THE LEGS OF IRON.

Here beginneth the Chronological History of the Roman Empire. Its *origines* as the successor of Greece, from Gabriel's standpoint, extend over a "week of years," to wit: 3968 A.M. to 3974 A.M. And the duration of its Pagan phase is 666 years, which extend in a sevenfold cord, to a corresponding week, comprising the successes of Omar Pasha in Palestine and Egypt (see general discussion under "Head of Gold," Study No. Eleven, pages 91-94).

To Daniel, personally, a vision "in particulars" was vouchsafed as to this Roman Empire, and to John in Patmos. The former saw it as a fourth Beast, dreadful and terrible, with exceeding military strength, so that it brake all in pieces, and devoured more than all its predecessors, and stamped upon what was left! Here was the insanity of conquest run wild, an insanity that massed up treasure by the chariot load, so that the gold and silver and jewels spilled in her triumphs upon the very streets of Rome, and the cities from whence they were hauled were often burned to the ground, plowed up and sown with salt. Verily, this nondescript Beast was diverse from all the rest,

and it had ten horns in the days of the Vandals, whose number is 555. But 10, as Daniel considered these horns, a little one arose among them, and plucked up three, and stood for all as 666, having a mouth, and eyes, and being as diverse from the other horns as the Beast was from his predecessors (Dan. vii. 8).

Now, Daniel was exceedingly concerned as to this last Beast and its notable horn, which ruled until the very "time of the end" (vii. 9-15) of "the Times of the Gentiles." But one came and told him the interpretation.

The Great Beasts were the same Four Empires that had formed a part of Nebuchadnezzar's Dream, and Image (vii. 16-17). But to the saints of the Most High, who were of Daniel's own people, shall the Kingdom come, and remain forever and ever, even the Stone Kingdom, which is the fifth, and is founded upon the confession (*Petra*) that Jesus is "the Christ, the Son of the Living God."

Now there is more in the Revelations of God concerning this fourth Beast than is devoted to any of its predecessors, and as its history culminates these prophecies become particularly cumulative. This is the very opposite of the method of human judgment, for the latter can only generalize as to final issues!

This fourth Beast succeeded Greece, and took its *de facto* rise in the week of years now at our commencement to be considered, 3968-74 A.M. : 666 years forward from this period brings us to the *full* end of

the Pagan Phase of the Roman Rule, to wit: 4634-40 A.M., by which time the matters related in Dan. vii. 24-25 will all have been set in order, and be found ready for the new measure of the 1260 years ("a time" 360, "and times" 2×360 , "and the dividing of a time" $360 \div 2 = 180$; to wit: $360 + 720 + 180 = 1260$). Thus, $4634 - 40 + 1260 = 5894 - 5900$ A.M. = 1895 to 1901 A.D.

Note now that when the fourth Beast in all its phases shall have run its course (and it is now *in the phase* set forth in Dan. vii. 26!) "the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be *given unto the People* of the saints of the Most High, whose kingdom [the fifth] is an everlasting kingdom, and all dominions shall serve and obey Him. Hitherto is the end of the matter" (Dan. vii. 27-28).

It is unfortunate that the large majority of those who now pose most ostentatiously before the world as "adventists," so called, *have shut their eyes entirely to the true nature of the facts predicted*; they are as certainly doomed to disappointment, and eventual ridicule (*and it is their own fault, and just desert!*) as have been the followers of all former schools who have persisted in distorting plain predictions to suit some grossly warped and "private interpretation"! They look for the "end of the world" as such, and preach it, selling all they have; and lo, its Beginning is at hand! They deny that we are "Israel," and close all the columns of their literature to its grandly convincing truths, so that we say to them, as David said

to Judah, Why are ye the last to bring back the King, seeing that he comes to save the tents of Judah first? The codes of their chronology are as multiform as the elements of confusion, and, code against code, they cancel each other, while History, staggered at her own fulfillment of the set times of Jehovah, sweeps by them to its consummation, and they do not even see her skirts, nor whither she is trending!

These schools are chiefly in error because they *practically* neglect "Moses and the Prophets," without whom "Christ and the Apostles" cannot be convincingly established. Now the union between the two is effected by "Herodotus and the Historians." The Trio form a threefold cord not to be broken.

"Moses and the Prophets" give us the "End from the Beginning"—this is the part properly played by "Prediction" as such. The Verification thereof comes to us at the hands of "Herodotus and the Historians"—and forms a code of facts which cannot be warped to suit idle theories or forced constructions, without deadly reaction. Human judgment sits in the jury box, and is challenged and conditioned to determine whether the issue bears out the prescience of God.

If the verdict is aye, then "Christ and the Apostles" form the necessary conclusion from premises logically vindicated, and God's syllogism is complete! Verily, therefore, those who from nearsightedness and small elevation mistake the ends of their own noses as the horizon of God's plan of the ages will have to climb the mountain yet seventy times seven

times, if they stay blind, ere they see the cloud that promises *that rain* which is still the Desire of all nations !

We, individually, from due study in the premises, look for the Restitution of all things—in their order—out of the destruction of all false institutions, ground to powder, and treated like chaff upon the Summer threshing floor. We look for the coming of the kingdom of God, according to the prayer of his Son; for the reëstablishment of the Sceptre of David in Jerusalem; for the times when all nations shall flow thither to learn of Him who hath wrought gloriously; for the times when the Ten Tribes, taking hold of the skirts of him who is a Jew, shall call him Immanuel, and follow him implicitly! And what shall be the limit of his empire, seeing that “one day with God is as 1000 years,” and so a year is as 365,000 years, “and 1000 years as one day,” and so 365,000,000 years is but a “day”! What shall we say of eons such as these, of the ages on the ages, and their millennia!

Now, shall we doubt that God has measures in his own chronology that comprehend such *epocha* unto infinities indefinitely multiplied! Why, a week of “days” like this is not 100,000 cycles of the Pleiades, (2,582,700,000 years), and yet it would measure 36,500 times “1000 generations” of 70 years each, and still fall short of the plan of the eternal ages yet to come. For thy days, O Lord, are from the ages of the ages unto the ages, world without end. Amen!

But before we are counted worthy to comprehend

even the hither edge of "times and seasons" such as these, we must come to a knowledge of our own misshapen deeds as foreseen of old, and hence we must get down to work and set History in chronological array.

We can conceive of no phase of mere human knowledge so calculated to set the Human Race forward upon the lines of recovery, as an assured knowledge of its own past history! Nor is there any topic so promising with interest—in that it is experience itself, the philosophy of which will yoke itself with conviction against the repetition of whatsoever shall be known to have bred inevitable disaster in the past.

3969 A.M., 30 B.C.

We closed Study Number Thirteen at the fall of Greece—in Cleopatra, and at the beginning of the Era of Octavianus. Augustus left Egypt very soon after her death, through Syria, and *en route* to Rome.

Herod, in the meantime, hastened to meet Cæsar, having heard the news, and met him within the borders of Egypt, at which time Cæsar gave him Cleopatra's bodyguard, and restored, as well as added certain parts to his kingdom (Jos. Antiq. B. XV. c. 9, § 3), on which Herod began upon the flood tide of his power. He escorted Cæsar as far as Antioch and then returned to his family misfortunes, which now, also, increased rapidly. (Jos. Antiq. B. XV. c. 9, § 4). But Cæsar pressed on, and so eventually came to Samos where he spent the Winter; and on January 1st there went into effect the new

Consular List for 30 B.C.: Imp. Cæsar Divi. F. C. N. Octavianus IV._T (3/9C.) V.C. (Pont. IV. Max. Imp. III.); Sex. Appuleius Sex. F. Sex. N.

This was the fourth year of what would have been the 2d 10-year term of the Second Triumvirate. Cæsar alone remained in active power. It was thus the IV. *Consulate* of the period, a point to be clearly fixed in the mind. The particular term, as regular Consul, which he now entered, was his V. total elective one (the 3d of his successive 9), the which is quite another matter. On its first day the Senate passed many decrees in his honor, but that which pleased him most, says Dio, was that by which *the gates of Janus were ordered to be shut*, for the third time, only, thus far, in the existence of the Roman Republic!

After his return from Antioch, in the Fall of the year before, Herod's family affairs had grown rapidly worse, and by the late Summer of this year he had Sohemus slain.

As for Octavianus, having, at last, settled the Eastern provinces, he returned to Rome in the month of Sextilis (the 6th of the *Civil* "Roman year" calculated from March, inclusive, and later called August after him). He entered the City as a conqueror and celebrated three distinct Triumphs during three days; 1st day for victories over the Dalmatians, Pannonians, and some of the German and Gallic nations; 2d day for his sea victory of ACTIUM, and on the 3d day for his conquest of Egypt. Then he shut the Temple of Janus (God of War), that had

been opened for 206* years and assumed the title of Emperor, in its fullest human sense of King of Kings; for in this same year he again received the name of *Imperator* (not in the military sense, for in *that* he had it before and after, 21 times!) but in the proper civil sense, in which it had been decreed to Julius Cæsar—as denoting supreme power. *It was dated back to Actium as the inscriptions show!*

It was at this time that the Era of “Octavianus” was established, and dated back to the conquest of Egypt in 723 A.U.C., but in Alexandria the era was not dated back, but *forward* to the corresponding date in 724 A.U.C. That is, to this year, 30 B.C.

The Egyptians, dating from August 29, which was the 1st of Thoth (*i.e.*, New Year’s Day), Nabonassar 719,† now laid aside their Philippic era, as its 294th year had just ended [and with it there *ended* the 283d of the Seleucidæ, and the 300th of the Calippic Era (718 Nab., *i.e.*, the 72d year of the IV. Calippic period), *i.e.*, by the Roman method of intercalation, under which they now fell, but in their own Nabonassan scale it would not have been 1st of Thoth on August 29th until the 720th year of Nab.].

THE ERA OF THE ACTIAC VICTORY.

It was the first anniversary of Cleopatra’s death, and in honor of Octavianus the new era, now instituted, was called that of the ACTIAC VICTORY

* Look up all such matters! $3969 - 206 = 3763$ A.M., *q. v.*
See Study Number Thirteen, page 50.

† See Study Number Ten, page 85.

(though that battle was fought nearly two years before! and Egypt had fallen a year before!) It should perhaps have been called that of the Alexandrian victory, and have been also dated a year back, but the Calendric *reason* of delay was to reach the Sothic date, on which the beginning of the year necessarily slipped back from August 30th to the already significant date, August 29th, beyond which, *a few years later*, Octavianus undertook to arrange that it should not again be moved! We have no doubt, but that the coincidence of this particular Thoth 1st, with the date of Cleopatra's death the year before, had much to do with the peculiar delay connected with beginning this Era, and its eventual *Julianizing* thereat. The era lasted under the *Actiac* name until 284 A.D., when it came to be known by many other names.

Note now, the Chronological Chains which bind the true scheme of Time together. Alexander the Great died in June 323 B.C., but the primary date of the Philippic Era was *thrust back* to the preceding 1st of Thoth (November 12th) of the then current Nabonassan year, 425 Nab.! Cleopatra died on the 29th of August B.C. 31, but the origin of this post mortem Era of Actiac was *thrust forward* to the end of the *then* current Nabonassan year so, as it were, to perpetuate the date of death. The measure of the Philippic Era, both terminal years inclusive, was thus 294 exact Nabonassan years (425-718 Nab. inclusive) but the actual time between the deaths of Alexander and Cleopatra was but little more than 292

solar years measured on the Olympiads (beginning of 455 Olymp. to barely into 747 Olymp.).

Again, the Era of the Seleucidæ began November 9, 436 Nab. (*i.e.*, with the 12th of the Philippic Era), which makes 718 Nab. the 283d and last thereof. Now 719 Nab., being the *first* year of the "Actiac Victory" or *New Egyptian Era*, has often been taken as the official first year of the ROMAN EMPIRE which succeeded the Grecian. It thus began on August 29th, 30 B.C., and ran strictly on the Nabonassan scale, though on a Julian principle; for so Octavianus and the Senate decreed it should. The order (as to the Calendar only) however, was not to go into active operation until 728 A.U.C., or with 723 Nab. which is the 5th year of the Actiac Era, and at which time, had it not been for the Julianizing phase in the decree, the 1st of Thoth would have fallen back to August 28th. Thus, in effect, the "Actiac Era" began with Nab. 719, but its Chronological change from a *vague* to a *Julian* year came not fairly into play until the end of the 4th, or in the 5th year. Meanwhile the true Era of the Fourth Empire, dates, as we have seen, neither with the Battle, nor with the Era of Actiac, but with that of OCTAVIANUS, midway between them, *i.e.*, with the date of the consummation of the Conquest of Egypt, to which the battle looked forward, and the Era looked backward. For it is also to be remembered that the war was declared as against Cleopatra, and that it was the final one of Rome against Greece, and was *consummated* in Egypt on the 29th of August 31 B.C.

We are thus explicit, and perhaps reiterative, because the settlement of THIS matter has a dominant bearing on the *date of the Saviour's birth*. For out of the controversy, as to *which* one of the several possible Eras involved (Battle, Octavianus, Actiac and Augustan) *had the NATIVITY at its 28th year*, has sprung all the doubt as to the date of his death and the length of his avocation and ministry.

Now it was in this 750-751st year of Rome, *i.e.*, of the Empire, according to facts and to the Senatorial reckoning, to wit: Imperator 28 Octavianus, that the first census (enrollment) was ordered to be taken, which corresponds to the 12 months between August 29, 4 B.C., and August 29, 3 B.C., and thus the enrollment *may* have found Joseph and Mary at Bethlehem at the Winter solstice of 4 B.C. Now it is not an open question whether the birth of Jesus Christ precedes the enrollment or not—he was born *at it*. Yet he certainly owed little to Cæsar, though whatsoever it was, that he rendered; and there is evidence to show that the Archives of Rome preserved the record of his birth, then, and thereat, and that the records were familiarly and frequently appealed to, as a final argument, by the Primitive Church which no one (contemporary) seems to have gainsaid (see Our Race News Leaflet No. IV.).

The question of the date of the Nativity was one of fact and of record, and we have record that the facts were investigated and the evidence regarded as sufficient, *even* by the Eastern Christians, who

would have been the very last to accept it had the matter been a mere dogma of the West! It is a gratuitous error then to maintain that this date (called by us moderns Christmas, December 25th) has been foisted upon the Christian Church by Papal Rome! Papal Rome was not in existence in 140 A.D. when Justin Martyr wrote in Rome with the PAGAN records before him! Papal Rome was not in existence when Tertulian wrote, nor in Chrysostom's day, 386 A.D.; nor in St. Augustine's day, who was 56 years old when the Goths, under Alaric, sacked Rome, since when the Archives have been lost. Now as it was out of the Vandal inroads just then begun that the 10 semi-Christian Kingdoms of disrupted Pagan Rome arose, before the 11th or little Anti-Christian horn could come up, and it was not until 3 of the 10 had been plucked up by the roots before this 11th or little horn that its "times and seasons" and authority are scripturally to be reckoned, *i.e.*, not earlier than from 513 A.D. to 555 A.D.! it is absurd to charge Papal Rome (not yet officially born though we admit conceived) with the generation of this particular date—it is equivalent to claiming that a child was born before its own parents! Posthumous birth is a possibility, but who ever heard of such a thing as this which not a few maintain, that the Latin Church (which dates not earlier than 533 A.D.) was responsible for a custom that had been in existence 185 years before even the council of Nice!

To set forth this matter then at once we have the

following (compare the subordinate figures found on page 85, etc., Study No. Ten):

3967-8 A.M.	=32-31 B.C.	=717 Nab.	=1 Actium.				
3968-9 "	=31-30 "	=718 "	=2 "	=1 Octav.			
3969-0 "	=30-29 "	=719 "	=3 "	=2 "	=1 Actiac.		
3970-1 "	=29-28 "	=720 "	=4 "	=3 "	=2 "		
3971-2 "	=28-27 "	=721 "	=5 "	=4 "	=3 "	Aug. name.	
3972-3 "	=27-26 "	=722 "	=6 "	=5 "	=4 "	=1 Era.	
3973-4 "	=26-25 "	=723 "	=7 "	=6 "	=5 "	=2 "	
3974-5 "	=25-24 "	=724 "	=8 "	=7 "	=6 "	=3 "	
*	*	*	*	*	*	*	
3995-6 "	=4-3 "	=745 "	=29 "	=28 "	=27 "	=24 "	

Finally Eusebius places the enrollment for taxation, at which the Saviour was born, in "the 33d year of Herod," and so it was; for, reckoning from the capture of Jerusalem in June, 3963 A.M., 33 years forward fetches us to June, 3996 A.M.; thus the 33d year extends past December, 4 B.C., while reckoning from the death of Antigonus, late in the Fall of 36 B.C., we find that the 33d year *de facto* of Herod's reign *began* in the Fall of 4 B.C., so that in either reckoning the statement is correct. But as to Herod's total, or *de jure* reign, the Nativity occurred at the last quarter of the 35th year.

Now the reader who is curious to anticipate a little, may be interested to know what happened on the 666th year of each of the several eras involved. The 666th of "Octavianus," found the Saracen hosts of Ishmael under Omar Pasha, tenting for the first time in Palestine in the 2521st year since Hagar left it! That of "Actiac" found Rome overthrown by Omar in the 6-day battle of Yermouk, and the siege of Jerusa-

lem about to begin; in that of "Augustus" the Saracens took Alexandria! Thus unerringly do the "times" run on, and out—who then shall say that they lack numbers, seeing that we are expressly told the hairs of our very heads possess them!

For instance and finally, the Parilia (April 21st) of 724 A.U.C. was the first feast of Romulus celebrated after the brazen helm of Macedonia was broken. It found Herod firmly seated at last in Jerusalem as the legal agent of Rome; the 666th anniversary thereof, even the Parilia of 1390 A.U.C. found Omar with the Keys of Jerusalem in his hand, standing on *El Sakrah*; while Sophronius, the Patriarch, who stood beside him, muttered to himself, "The abomination of desolation standeth where it ought not, even in the Holy place!" and it has stood there ever since, yet even now is hastening towards its certain downfall, in or by $637\frac{1}{4} + 1260 = 1896-7$ A.D. Returning now momentarily to the records of this particular year, 3969 A.M. = 30 B.C., Augustus himself says of it: "Being Consul the V. time, I increased the number of patricians according to the order of the people and the Senate" (see Angora tablets).

SABBATIC YEAR (62D).

3970 A.M., 29 B.C. The 62d Post-Exilic Sabbatic year, throughout, *i. e.*, the 434th year since the 1st Post-Exilic *Jubilee* year (3536 A.M.) *q. v.*

In it Herod's jealousy of Mariamne led him to pack a court, misjudge, condemn and execute her, for which, in remorse, he afterwards went nearly stark mad.

Consular List for 29 B.C.: Imp. Cæsar Divi. F. C.

N. Octavianus V. τ (4/9c.) (VI.c.) Pont. Max. Imp. IV.; M. Vipsanius L. F. Agrippa II. (16th Lustration with Censorial power).

With this year the 10th year from the expiration of the original 5 voted to the Second Triumvirate ends (*i. e.*, the 3d group, of 5 years each, *ends*). These groups of five, and ten years, run through the reign of Augustus, and are very important divisions thereof. Suetonius tells us that Augustus left behind him three volumes written by his own hand. The first dealt with the arrangements for his obsequies, the second was a list of the acts of his reign, which he ordered to be engraved on two tables of brass and affixed to his tomb, and the third was a statistical survey of the empire. Of these three volumes but one, the second, has come down to us. A copy of it was discovered at Ancyra (Angora) inscribed on six columns, in the local marble temple, which was dedicated to Augustus. In this inscription is a reference to the present Consulate, as follows: "During my Sixth Consulate [724-25 A.U.C.] I made a census of the people, having Marcellus Agrippa for colleague. I performed the Lustration after an interval of 41 years, and 4,163,000 Roman citizens were inscribed" (see 3928 A.M.). The 41-year interval referred to here is as follows: 3928 A.M. *Lustration*; 3929 to 3969 A.M. = 41 years inclusive; 3970 A.M. *Lustration*, as here recorded, it being the VI. Consulate of Augustus, with Agrippa as colleague! Forty-one years later he closed his third and last lustrum with consular powers (see 13 A.D.) and soon after died.

“CLXXXVIII. Olympiad. Sopater, Argive, *Stadium* (29 B.C.).

THE SIXTY-THIRD “WEEK” BEGINS (DAN. IX. 24).

3971 A.M., 28 B.C. Herod left Jerusalem because of the pestilence then prevailing, and Alexandria, the mother of Mariamne was cut off for plotting against him. On the Calends of January of this year Octavianus entered on the V. of the nine Consulates to which he was consecutively elected, which was his VII. (total) elective one, but the 6th year since the secession of Sosius. We have therefore the following

Consular List for 28 B.C.: Imp. Cæsar Divi. F. C. N. Octavianus VI.₇ (5/9c.) VII.c. (Pont. VI. Max. Imp. V.); Augustus I. (*i. e.*, *Name* given; Era, however, begins 1 year later); M. Vipsanius L. F. Agrippa III. Secular Games at Rome.

In this VII. Consulate, *i. e.*, the first year of the 3d pentade and the year of the 3d anniversary of the Secular Games (in so far as he was concerned) the Emperor offered to resign and restore the old Republican Constitution, but the Senate, being composed of friends, pressed him to take the sole administration, which, with feigned reluctance, he did, for ten other years dating from January 1st, 28 B.C., to December 31st, 19 B.C., inclusive. Dio and Censorius make this VII. Elective Consulate to be the one in which Cæsar first got the title of Augustus (Greek Sebastos) and divided the Empire into Senatorial and Imperial sections, adroitly retaining for himself those under military control! This seems to be the historical fact, but there were then pending certain Calendric and Era

projects which, by his order as High Priest and Calendar keeper, were not due until the next year, the 7th since the secession of Sosius, and the 4th of the Actiac Era. We must not forget that all the intercalations at this time were three years apart instead of four, and therefore that the *Julianizing* of the Actiac (Nabonassan or *vague*) Era took place *a year ahead of the time!* though nevertheless in the 5th year of the Octavianus Era! The untying of knots requires patience, and keen watchfulness, and this Chronological one, which ties the corpse of Alexander's Empire to the victorious Chariot wheels of Rome is not to be served as he served the Gordian knot. It may be uninteresting to such as are disposed to accept all sorts of data upon the mere authority of another, and they are quite welcome to our conclusions if they care to skip the snarl and move on to the story. We are writing here, however, to such as desire to have the knot unsnarled before their very eyes, then measured, and wound up onto the ball of All Past Time; so, craving their continued patience, we proceed a step further.

3972 A.M., 27 B.C. Consular List for 27 B.C.: Imp. Cæsar Divi. F. C. N. Octavianus VII.₇ (6/9c.) VIII. Cos. Pont. VII. Max. Imp. VI.; Augustus II. (Name) I. (Era); T. Statilius T. F. Taurus II.

The Calippic Era, as we have seen (3669 A.M.), was invented in 330 B.C., and its employment, on the Nabonassan years, reverses back to the 1st of Thoth 419 Nab., which would count as one throughout on its 1st Calippic period. Four Metonic cycles of 19

years each, made up the Calippic period of 76 years, and four such periods, of course, cover the Era, $4 \times 76 = 304$ years; hence, as 419 Nab. was the 1st, in so far as Egypt was concerned, $419 + 303 = 722$ Nab. throughout, would be the 304th or the last year of the 4th period.

THE AUGUSTAN ERA.

We have now reached that year, and Augustus Cæsar had perceived, some time before, that, by changing the *vague* Egyptian years into Julian years at this particular time, its first of Thoth would be held thereafter at August 29th, the anniversary of Cleopatra's death! The time had now arrived to bring about this remarkable piece of Chronological crystallization. Accordingly, in the 7th Julian leap year, the change took place, and its result gives us the Augustan Era, whose years run from August 29th to August 29th, and overlap two Julian ones, the first year of the Era being 27-26 B.C., 19-20 Julian.*

But the expulsion of Tarquin took place in 245 A.U.C., and 482 years forward fetch us into 727 A.U.C.; and here it was that by the formal resignation of the Senate to Augustus, and the completion of his census of 4,063,000 Roman Citizens, the Republic received its finishing stroke.

So that we may even commence the Era here for Ideal purposes. Nor yet only there, for January 1st,

* The apparent confusion of Leap years every three years (pages 84-87, and of *no* leap years, from pages 87-89) as shown upon the Harmonized Scale, Study No. Ten, around the beginning of the Christian Era, will all be explained in due time.

26 B.C., and April 21st, 728 A.U.C., were respectively New Years Days upon their several scales, and whether we count 722 Nab., or 26 B.C., or 728 A.U.C., as the 1st of the Augustan Era, the 666th thereof contains the Conquest of Alexandria by the Saracens.

Herod, deeming his position now secure, had introduced many foreign usages, even building a Theatre at Jerusalem. He now ordered *Games* to be celebrated every five years in honor of Augustus, in imitation of those at Actium for the "Actiac Victory." They were celebrated for the first time, both by Herod and at Actium, on this 5th anniversary of the battle itself, which fell on September 2, 27 B.C. Now, after these first games at Actium, Octavianus bestowed *Trachonitis* upon Herod (Jos. Jewish War, B. I. c. 20, § 4).

3973 A.M., 26 B.C. Consular List for 26 B.C.: Imp. Cæsar Divi. F. C. N. Octavianus VIII.₇ (7/9c.) IX._c Pont. VIII. Max. Imp. VII. Augustus, III. (Name), II. (Era), I. (Ideal); M. Junius M. F. M. N. Silanus.

In his IX. Consulate the Emperor opened the Temple of Janus and marched into Gaul, where the British Ambassadors diplomatically prevented an invasion of the Western Isles of the Sea! He thereupon marched into Spain against the Cantalabrians. So famous now was his name, AUGUSTUS, and the renown of his Era well begun, that he received ambassadors, while in Spain, from the remotest nations, North and East (Scythians, Sarmatians, Indians and even Chinese) bringing rich presents. But

Augustus fell sick in Spain from care and fatigue, and the war was brought to a successful issue by Caius Antistius. The veterans were rewarded by the foundation of a new colony called *Emerita Augusta* which still preserves its name with little alteration in Merida.

Now if there was in reality no regularly established origin of the "Augustan Era" as, after all, some may be disposed to maintain, with whom, in view of the Octavian, we shall not seriously dispute, in spite of the change in the Actiac Era just noted, the year now under consideration is the most fitting one from which to reckon the Golden Age of Rome; for now did the Nations from afar begin to gather to his audience, so that for such purposes we may commence the ideal era here, and designate 26 B.C. as its year I. The fact is, there are so many origins in this remarkable decade that there is but one prominent and proper one on which to reckon, and that is the OCTAVIAN, dated from the absolute consummation of the Grecian downfall, and in its 28th year was the NATIVITY of Him on whom all Times and Seasons focus.

3974 A.M., 25 B.C. Consular List for 25 B.C.: Augustus, IV. (Name), III. (Era), II. (Ideal); Imp. Cæsar Divi. F. C. N. Octavianus IX. 8/9c. X.c. Pont. VIIII. Max. Imp. VIII.; M. Junius M. F. M. N. Silanus.

When his X. Consulate (elective) commenced, on the Calends of January, Augustus had not yet arrived in Rome, although notice had been given of his

approach, so that the Temple of Janus remained open that year. As a matter of fact the Cantabri and Astures again revolted, as soon as he left Spain, and were only now again subdued by the cruel measures of Lucius Aemilius, who, however, experienced no difficulty in closing the war before the year (25 B.C.) was out, and so permitting the ceremonies at the Temple of Janus to proceed (see next Consulate).

In this X. elective Consulate the Senate voted Augustus to be free from the obligations of all law and gave him absolute power to act as he pleased in all things! There has been but one other, he too a ruler in the Seven-Hilled City, who ever aspired to such an outrageous and dangerous dignity! but that one took it without any regard to franchise, human or Divine!

“CLXXXIX. Olympiad. Asclepiades, Sicyonian (Gr. Sidonian), *Stadium* (25 B.C.).

In order still further to elucidate the Calippic Era, it may be noted that it was strictly a Grecian improvement on the Metonic Cycle (of 19 years), being 4 of such cycles (76 years) with an error of but 1 day, which was easily intercalated when due. Now the Greeks employed it to carry on their Olympiads, and began its practical use with the Solstitial new moon that succeeded the battle of Arbela, *i. e.*, in July 329 B.C. But it was invented by Calippus in 3669, *i. e.*, 330 B.C. Hence, in so far as the Nabonassan Era was concerned [then employed in Asia (Babylon) and later, particularly in Egypt, by Ptolemy the Astronomer, who reversed the Egyptian years to

and beyond it for calendric purposes], it was reckoned from November 14, 419 Nab. Thus upon the Egypto-Nabonassan years its 304th year was $419 + 303 = 722$ Nab., as hereinbefore shown. However, *in GREECE*, so long as it was used for Olympic purposes, it ran quadriennially from 449 Olymp., the 1st year of the CXIII. Olympiad, so that its Grecian 304th year inclusive, was $449 + 303 = 752$ Olymp. That is, finally, the 304th year of the Egyptian Cycle of Ptolemy, ended with 722 Nab. while the 304th year of the Grecian Calippic Olympiads ran out a year later with the year 752 Olymp.; while that of Augustus in correcting the Actiac Era, came in before both of them, because of the then existing muddle as to the proper way to locate the Leap-year of the new Julian Scale itself!

It may well be doubted whether "the times" could have been much more mixed than they were at this particular juncture, and the gist of the present discussion is to show that the Calippic Period, being in effect a Metonic Cycle of Olympiads, and having been first put into *practical* use to determine and locate the 1st Stadium (CXIII. 1 Olymp.) after its invention (330 B.C.), of course ran out the 4th time with an Olympiad, to wit: with the CLXXXVIII., or at Summer Solstice of 25 B.C. And all this goes to show that the only safe way to measure "duration" on any particular Era is to work it out on its own Scale, and then read across on to the others, correctly synchronized thereto, and that is *the chief use of the Harmonized Scale of Time* given in Study Number Ten,

and to be extended in Study No. Fifteen, for present use and future purposes, down to 6,000 A.M.

3975 A.M., 24 B.C. In this year Herod discovered and punished a conspiracy against his life, and for greater security began to fortify Samaria, calling it Sebaste (after Augustus). There now began a great famine in Palestine. Towards the end of this year Agrippa went to Syria.

Consular List for 24 B.C.: Imp. Cæsar Divi. F. C. N. X.₇ (9/9 c. abdicated) XI.c.; Pont. X. Max. Imp. VIIII. Augustus, V. (Name), IV. (Era), III. (Ideal); A. Terentius Varro Murena; both abdicated and were replaced by L. Sestius P. F. Vibi N.; Cn. Calpurnius Cn. F. Cn. N. Piso.

ON THE MERIDIAN!

The XI. Consulate of Augustus was marked by an interval of peace, and on its Calends of *January* (dedicated to *Janus*, whence its name) he, being at last present in Rome, closed the Gates of Janus. But the severity of his Spanish campaign had greatly injured his health, which was despaired of for a time. He even made his will. His recovery was attributed to the skill and care of Antonius Musa. As soon as he recovered he abdicated the Consulship in favor of Lucius Sestius, who had been a steady friend of Brutus, which act of liberality gave such general satisfaction that the Senate appointed him perpetual Proconsul of the whole Roman Empire, with power to assemble their order whenever he pleased, and made him Tribune of the people for life, with all its emoluments. These dignities, though then decreed,

began not to reckon their chronology until the succeeding year, with which his *3d decade* of authority also began. In the meantime this XI. Consulate was the 10th and final year of that decade which includes Actium, and his rise to Solitary Cæsarism, and we fortunately have an Inscription, by means of which we are able to demonstrate the accuracy of our own work, and shed additional light upon these much confused and misunderstood times and seasons. This invaluable fragment is as follows :

IMP. CÆS. DIVI.
F. AVGVSTVS PONT X. MAX.
COS. XI.
TRIBVNIC. POT. X. IMP. VIIII.
ORBE. MARI ET TERRA.
PLACATO. TEMPLO IANI CLVSO.

Dr. Jarvis remarks of it: "I am indebted for this inscription to a note in the Delphine edition of Horace, Carmen Lib. IV. Ode 15. But if it be there correctly given, and I understand it, the dates do not accord." That is, they did not accord with Dr. Jarvis' system of Chronology! *Nor will they accord with any but the true system*, hence the system with which this record does accord must have some elements of accuracy! Now, we do not know of a more valuable fragment than this very same Meridian monument, if we may be pardoned for a play upon the name, Merida, of its place of discovery, for it belongs at the zenith of Cæsar's life, and spans the noon of all his times and seasons.

In the first place, it was erected in the XI. Consulate of Augustus Cæsar, as its most prominent line (Cos. XI.) indicates. That is, in the year we have now reached, 24 B.C. (4690 J.P. = 7-8th of "Octavianus" = 6-7th of "Actiac" = 4-3d of "Augustus").

It implies that in this XI. regular Consulate he was the Military (Imp.), Civil (Cæsar), and Sacred (Divi.) head of the Republic, had received the name of Augustus, and was clothed for the X. time with the authority of both Pontifex Maximus and Tribune, that he was Emperor, in a special sense the (VIII. =) IX. time over an earth (Roman) at peace on land and sea, and that the Temple of Janus was then shut! There is but one decade *in his life*, the 4th (30 to 39 years old), and but one year *of his life*, the 40th, that fits every feature of the case,—the last year of the second decennial period of his power!

In it (24 B.C. = 4690 J.P.) he was, for the XI. time, Consul in regular course; in it, for the X. year since the first decade of the Second Triumvirate expired, he held in his solitary possession the reins of authority formerly shared with the other two Triumvirs. This was *ipso facto* Tribunicial authority! it lapsed into his hands, and the record of the Inscription, itself, is all-sufficient testimony to the FACT *that it was both recognized, and authorized by the SENATE!* And the same record demonstrates that he was from the same date, the *de facto* Pontifex Maximus, and now in the X. year of its (*pro tempore* or *proxy*) exercise!

The assumption or absorption, whichever it were, of each of these phases of Roman authority, was the necessary result of the situation. The suppression of Lepidus immediately had the practical effect of reducing the *Triumvirate* to a *Duumvirate*, and the subsequent proscription of Antony, as a public enemy, had changed the *Duumvirate* into a *Unumvirate*—the outcome of which gave Octavianus what he took, whether conferred or not, and that was Tribunicial power!

This same situation forced him, when in the extremity of civil war, to exercise all the powers of Pontifex Maximus, *pro tempore*, for while Lepidus is admitted to have been the *de jure*, he was certainly a *silenced*, High Priest, until he died!

Now this Tribunicial Power, and Priesthood, dates from the first year of the 2d Civil War. When that began Augustus had just finished his II. regular Consulate and was not Consul for the year, nor was he appointed in place of Sosius and Ahenobarbus when they seceded!

The next year, however, he was again appointed Consul in regular order, for the III. time, and thereafter held it consecutively by appointment 8 other times, to the end of the decade, and so to, and almost through, the XI. time, as all historians admit.

But it was in the second year of the ten that he won the battle of Actium, and with it the Cæsarian *fact*, and Imperial *right*, as indicated by the Inscription. Now, blocked out Chronologically, the solution

may be set in order as follows, the last line of which agrees with the demands upon the marble found at Merida:

SOLUTION OF THE MERIDIAN TABLET.

Consul.	Trib. Pot.	Imp.	Pont. Max.	B.C.	J.P.	A.M.	2d Civil War.	Actium.	"Octavianus."	"Actiac."	Augustus.
II Last year of (34 4680 3965) 1st Decade of 2d Triumvirate.											
	i		i	33	4681	3966	I =	CIVIL WAR Commencement of			
iii	ii	i	ii	32	4682	3967	2 I =	ACTIUM Battle of			
iv	iii	ii	iii	31	4683	3968	3 I-2 I =	CLEOPATRA Death of			
v	iv	iii	iv	30	4684	3969	4 2-3 I-2 I =	ACTIAC ERA Beginning of			
vi	v	iv	v	29	4685	3970	5 3-4 2-3 I-2				
vii	vi	v	vi	28	4686	3971	6 4-5 3-4 2-3 I =	AUGUSTUS TITLE Given			
viii	vii	vi	vii	27	4687	3972	7 5-6 4-5 3-4 I-2 I =	AUGUSTUS ERA Beginning of			
viii	viii	vii	viii	26	4688	3973	8 6-7 5-6 4-5 2-3 I-2 I =	IDEAL			
x	viii	viii	x	25	4689	3974	9 7-8 6-7 5-6 3-4 2-3 = 2				
xi	x	viii	x	24	4690	3975	10 8-9 7-8 6-7 4-5 3-4 = 3	Merida Inscript'n			

The figures in the bottom line being those of the Merida Inscription, while those in the lines above show the rest, reversed to their natural places, and explain our former use in the consular lists of such abbreviations as the following for the last line:—

Imp. Cæsar Divi. F. C. N. Octavianus X. 7 (9/9c.)
XI.c. Pont. X. Max. Imp. VIIII.

It was in this famous XI. regular consulate that Augustus gave audience to the Ambassadors of Phra-hates, who solicited the liberation of his son and his servant Tiridates who were hostages at Rome. But though Augustus would not deliver up the latter, he

sent back the young prince with his dry nurse, Ther-masa, a lovely Italian virgin, upon condition of having restored to him the Roman captives and Ensigns that had been taken from Crassus and Antony.

In this year Candace, Queen of Ethiopia, invaded Upper Egypt, but was pursued 800 miles into Ethiopia by Petronius, who destroyed her Capital.

The fixing of this Meridian Inscription "as written and for the purpose written" to its own place upon the Scale of Time, settles all the Augustan times and seasons beyond peradventure, and to its collateral rectifications we earnestly invite the attention of the learned world. With no intention to boast, save in behalf of the Glory of Him whose servant we are, and whose own times and seasons demand accurate measures upon the scales of all lesser potentates, we plant An Ensign of Chronology upon this spot of Time, and claim the Whole Dial in behalf of all concerned! As for His own Times and Seasons, they recognize it and the Hand moves on; but such Text-books (so-called!) as hereafter shall ignore it, are but chronological wreckage, dangerous derelicts, whose doom is to be sunk "to-morrow," therefore we warn all mariners, who ply the Ocean of Time in ships, against them, and continue our investigations.

3976 A.M., 23 B.C. Herod's 13th year (*de facto, i.e.*, since the death of Antigonus) began in November of this year (24 B.C.). He visited Agrippa in Samos, and Augustus, receiving his sons into his palace at Rome for education, gave him power to settle the succes-

sion on whichever of the two (by Mariamne I.) he chose.

Now before Spring the new Consular administration had come in at Rome, as indicated by the following Consular List for 23 B.C.: Augustus V.* M. Claudius M. F. M. N. Marcellus; Æserninus L. Arruntius L. F. L. N. Secular Games at Rome; 4th celebration in the "Era of the Cæsars," *i.e.*, since 3956 A.M. as an Origin, and counting the next, those of 3961 A.M., as 1.

This Spring was noted for its terrible famine in Judea, a continuation of that noted above (Jos. Antiq. B. XV. c. 9, § 1) the which was all the more serious as it was the year before the Sabbatic year! So that Fall, in spite of the Law, they planted seed, hoping to secure somewhat from its increase. To alleviate the suffering, Herod melted down his plate, and bought food for the people.

Herod, having finished Sebaste, founded Cæsarea (formerly Straton's Tower) in the Summer of 23 B.C. It was 10 years in building: $3976 + 10 = 3986$ A.M., *q. v.*

SABBATIC YEAR (63D) AND JUBILEE (X.).

3977 A.M., 22 B.C. The X. Post-Exilic Sabbatic JUBILEE; $3536 + (9 \times 49) = 3977$ A.M., *i.e.*, the end of the 63d week (*Shabua*) of Dan. ix. 24. Herod in his 50th year, "49 years old." He began to build his magnificent palace upon Mount Zion, removed

* We drop here the more complicated method of enumeration, as our chief object in using it was to lead up to and demonstrate the emplacement of the Meridian Tablet.

Jesus, the son of Phebes, and made Simon the High Priest, whose daughter Mariamne he married. After the nuptials he founded Herodium, seven miles south of Jerusalem. Marcellus died at the end of 23 B.C., much lamented by Virgil (*Æneidos*, 6).

Consular List for 22 B.C.: Q. *Æmilius* M. F. Lepidus Barbula, in place of Augustus (VI.); M. Lollius M. F.

The famine of the previous year continued throughout this, its second and last year (13th and 14th of Herod), but Herod continued to make great personal sacrifices, and greatly alleviated the general suffering (*Jos. Antiq.*, B. XV. c. 9, §§ 1-3).

Augustus went into Sicily and settled its affairs, sent for Agrippa to Rome, made him divorce his niece Octavia, and marry his daughter Julia. He now declined to be perpetual Dictator and Censor and began to take great care for the discipline and decency of Rome.

The Second Decade after the Battle of Actium now began (September 2, 22 B.C.) with the usual games, celebrated every 5 years at Nicopolis (Actium). In the same year Herod's Games, also in honor of the same battle, took place.

THE SIXTY-FOURTH "WEEK" BEGINS (*DAN.* IX. 24).

3978 A.M., 21 B.C. Augustus passes over to Greece where he winters. Here he receives ambassadors from Candace, Queen of Ethiopia, and establishes peace with her.

Consular List for 21 B.C.: Augustus (VII.); M. Appulsius Sex. F. Sex. N.; P. Silius P. F. Nerva.

In the Spring he passed on to Asia, and thence to Syria, where he conferred great favors upon Herod, who founded a Temple to him at the Fountain of the Jordan.

Josephus alludes to this visit of Augustus as being 10 years after his first one, when Herod met him at Ptolemais, *en route* to Egypt ($31-10=21$ B.C.; Jos. Jewish War, B. I. c. 20, § 4). Augustus, this time, made him Procurator of all Syria.

During this year (21 B.C.) Augustus brought the disaffected Eastern countries under Roman laws, and received the Lost Ensigns from the Parthians, besides accomplishing many other matters incidental to Roman affairs in the East.

CXC. Olympiad. Auphidius, Patrian, *Stadium*, 21 B.C.
3979 A.M., 20 B.C. Augustus now returned to Samos, where he again wintered (21-20 B.C.). Here he received three ambassadors from Porus, King of India, and made a League with him. (One of these ambassadors (Zamaius) followed Augustus to Athens and there burnt himself alive upon a funeral pyre, to signify the *Gymnosophist* disregard of life!).

Consular List for 20 B.C.: Augustus (VIII.); C. Sextius C. F. C. N. Saturninus (Substitute); Q. Lucretius Q. F. Cinna Vespillo (Substitute).

Augustus returned to Rome in the Spring, accompanied by Virgil, who had met him in Athens, but who died, 52 years old, a few days after landing at Brundisium. Augustus entered the City with an Ovation, on horseback, and placed the restored Ensigns in the new Temple of Mars the Avenger,

which he had built according to a vow at Philippi. The Senate now appointed Augustus Consul for life, and decided that he should always and everywhere be attended by twelve lictors, and sit on a curule chair between all future Consuls. In this year the Cantabrian captives rebelled, and Agrippa was sent against and almost exterminated them; but the war was disastrous to the honor of the Roman soldiers.

Now the Spring of this year was one of far greater moment at Jerusalem. On Monday, the 3d of Adar, ended the 490 years since the Dedication of the 2d Temple in the 6th year of Darius Hytaspes in 3489 A.M. (*q. v.*). This was just before the 18th year of Herod's *de jure* (from the Roman inauguration) reign ended, but was already within the 16th year from the death of Antigonus (Jos. Antiq. B. XV. c. 11, § 12). Now it was at about the time of this inaugural anniversary, which Herod always "kept as a festival," and which seems to have fallen between the 3d of Adar and Passover, that he harangued the Jews upon the advisability of rebuilding and enlarging the Temple.

Herod's proposition was a surprise to them, but the date was propitious, and the proposal was qualified by acceptable conditions. He agreed not to commence work before he had collected sufficient material to insure success, and to do the work in sections. The matter being finally agreed to, he at once set about the preliminaries. In his "Jewish Wars," Josephus refers to this preparatory period as beginning in the 16th year (B. I. c. 21, § 1) of

Herod, which is correct, as the latter 3d of the 18th *de jure* year of Herod overlapped the first 3d of his 16th *de facto* year. These preparations extended over somewhat more than 2 years, or into his 18th *de facto* year (see 3981 A.M.).

3980 A.M., 19 B.C. Herod's 19-20th *de jure*, and 16-17th *de facto* year of reign; 12-13th of "Octavianus," 11-12th of "Actiac," 8-9th of "Augustus." These years overlap so curiously that without an accurate "scheme" made for one's self, and this with no little care, it is difficult to grasp the exact significance of a mere written statement; for unless one is verbose and reiterative, at each separate reference, he is almost certain to be misunderstood, no matter how accurately he writes. Upon our own charts these matters are shown at a glance, the overlaps being self-apparent, and if we ever secure the requisite means, we shall, most certainly, place the exact data within the reach of all concerned. For to us it seems that nothing could be accomplished, more important in Chronology which is the basis of History, than that an absolute harmony of the years of Herod, and Augustus, and Tiberius, in all their interlacing terms, should be set forth, the one over against the other, the which harmony, we feel confident, is in our own possession, awaiting merely for the requisite and appreciative assistance to bring it out.

Consular List for 19 B.C.: Augustus (IX.); P. Cornelius P. F. Lentulus Marcellinus; Cn. Cornelius L. F. Lentulus.

This was a year of great peace at Rome, employed

by Augustus in reforming abuses, and by Agrippa in embellishing the City. At its termination Augustus asked for a renewal of power for 5 years, and that Agrippa be made a Tribune of the people for the same period.

Taking 3980 A.M. as midway between 3979 A.M. and 3981 A.M., and estimating the 46 years of work upon, and about the Temple therefrom, we have: $3980 + 46 = 4026$ A.M. = 28 A.D., which includes the Saviour's first Passover. Thus the 46 years end thereat.

The point is an important one, as it serves to emplace the retort of the Jews, cited by St. John (ii. 20) in accurate Chronological relation to the facts themselves. The period, 46 years, has three origins, but the central one is the one obviously, and correctly employed. The calculations are as follows:

Case I. Spring of 3979-80 A.M. = 1. Proposition made.
 Add 45

 4024-25 A.M. = 46. 13-14 of Tiberius.

Case II. Spring of 3980-81 A.M. = 1. Preparations begun.
 Add 45

 14-15 of Tiberius, 4025-26 A.M. = 46th year ended!

Case III. Spring of 3981-82 A.M. = 1. Work begun.
 Add 45

 4026-27 A.M. = 46. 15-16 of Tiberius.

Cases I. and III. are the extremes, Case II. the harmonious mean, and alone satisfies the whole array of the times and seasons that are involved. Thus from

the Dedication of Solomon's Temple in Tishri of 3000 A.M. (see Study No. Five, pages 22-27) to Tishri, 3490 A.M., when the Second Temple saw its first Feast of Tabernacles (see Study No. Twelve, page 73) is 490 years! And from Tishri 3490 A.M., to Tishri 3980 A.M., is 490 more, and this was the intact duration of the Second Temple. The Herodian additions covered and survived 87 succeeding years, 46 years + 1 year + 40 years. The 46 years preceded the Ministry of Jesus Christ, the 1 year was his Ministry, and the 40 years were a part of the Sign of the Prophet Jonah—yet 40 “days” and Nineveh shall be overthrown! The true Chronology should be recognized by its fruit, and every tree that bringeth not forth good fruit, is doomed by the Word of God.

3981 A.M., 18 B.C. The 46th year of the life of Augustus, “45 years old,” Herod's 20-21st *de jure*, 17-18th *de facto* reign, he being “53 years old;” “Octavianus” 13-14th, “Actiac” 12-13th, “Augustus” 9-10th.

Consular List for 18 B.C.: C. Furnius C. F.; C. Junius M. F. M. N. Silanus; Augustus X.

January 1st. The five years of authority asked for by Augustus last year are now extended to ten (18-9 B.C. inclusive); Agrippa also received Tribune's power for the same time, and was sent to Gaul and Spain on military duty. Augustus now ordered the Priests to transcribe the Sybilline Books with their own hands. Aelius Gallus succeeded Petronius as Prefect of Egypt, and made progress as far as Ethiopia, carrying Strabo the learned Geographer with him.

This year the Roman Secular games were cele-

brated for the 5th time (Dion. H. R. Lib. LIV. c. 18, p. 533 c.), that is, the "Era of the Cæsars," see 3961 A.M., for which fifth solemnity Horace wrote his *Carmen Sæculare*, an evidence of peace. Dr. Jarvis states, "Why celebrated then we can only conjecture," whereas to us the date was the proper one. They were celebrated every 5th year dating from the first year of the Second Triumvirate. Thus the years of the Secular Games were as follows: 38, 33, 28, 23, 18 (the present year)! 13, 8, 3 B.C., A.D. 3, 8, 13, in which Augustus died!

Sometime in this 18th year of Herod (*de facto*) his preparations to rebuild the Temple were complete, and the actual work began. It was done piece by piece. The Priests did that part of the work which pertained to the Sacred Edifice itself in 1 year and 6 months, for into none of the three Sacred precincts did Herod enter. Now the commencement of the work was by the Priests alone, at about the beginning of Elul this year (3981 A.M. = 19-18 B.C.), and had relation only to the Temple, which of course was of primary importance. Hence, $3981 + 46 = 4027$ A.M., *i. e.*, the 46th year of the work was $4026-27$ A.M. = 28-29 A.D.! *q. v.* Thus at the Saviour's first Passover, the 46th year was running, and at his second Passover the 46th was just ended! While counting backwards, so as to include the $2\frac{1}{2}$ previous years of preparation, more or less, the time could have been made nearly 49 years. In ordinary language 3981 A.M. would have been taken as the "1st year," in that the work began therein, in which case 4026 A.M.

was the current 46th year, so that the merely quoted off-hand remark of the Jews, "Forty and six years was this Temple building," presents no difficulty whatever save to such as reject the years 28 and 29 A.D. as the 15th and 16th of Tiberius Cæsar.

These must "kick against the pricks" of History arranged against them in so many other directions, that we have neither time nor inclination to advance further arguments hereon. There is a vast difference between seeking the Truth of History as founded upon all of its Facts, and seeking to defend a misconception founded upon fancy. It is of little consequence to the Chronologist, what ought to have happened, or when, in the mind of some theorist, it ought to have occurred according to his system—the main question is *when did it happen?* Now as the proposition to rebuild was made in 3979 A.M., and as the actual rebuilding began not later than 3981 A.M., it is agreeable to a fair every-day estimate, such as men in common parlance generally use, and such as those who argued with the Saviour might naturally have adopted, to place the intermediate year in prominence, as a mean, and thence to reckon the 46 years.

They fetch us, naturally, to 4026 A.M., at the Pass-over of which John reports this conversation to have occurred, while, as already shown, under 3980 A.M., *q. v.*, the further arithmographical relation of this particular year, as the *à quo* of the true 46-year period, is borne out by the *double* 490-year period from Solomon's dedication, *bisected* by the anniversary in 3490 A.M.! The fact is we are disposed to

think that the Jews kept this record from Tishri to Tishri year by year, and measured it thus: 3000 A.M., Dedication of Solomon's Temple; + 490 = 3490 A.M., 1st Tishri in the Second Temple; + 490 = 3980 A.M. Tishri and *à quo* of Herod's improvements; + 46 = 4026 A.M. the Tishri that preceded the conversation which thus occurred during the *current* 47th year; as in a matter of age the Herodian temple was 46 years "old," and in its 47th year. There is no escape from this sort of mathematics, and it should be manifest to all that it is a part of God's Chronological victory! for verily, we obtained it not, of ourselves, even though sought out of books and by personal study; for we testify that these books came to us only as needed, each one a welcome surprise, and that there is built into this work of ours, mere harvest work as it were, the work of innumerable others, whom God knows, and to whom we yield the palm.

Without them our own work had been in vain; without Him theirs had been fruitless! And here is a place to record the names of some few whose labors were faithful, who did the best they could, and to whom we owe most of what we have harmonized. Their errors are acquitted, such bricks as they made with straw well gathered, all built, so far as we were able, into the truth. We give honor to Wm. M. Page for grand work in these premises, to Dr. Jarvis, to Dr. Lant-Carpenter, to Mr. Mann, to Dr. Priestly, to H. Grattan Guinness, to Prof. Dimbleby, to James Anderson, D.D., to Archbishop Usher, to Sir Isaac Newton, to Archbishop Newton, to Josephus, to

Suetonius, aye to Augustus Cæsar himself, to Dr. Shimeall, to Benjamin Wilson, to John J. Bond, to Dr. Blair, to Rev. J. K. Aldrich; to Rabbis E. H. Lindo, Abraham de Sola, Jacques J. Lyons, and E. M. Meyers; to Tauchnitz, to Sebastian C. A. Adams, to Joseph B. Rotherham, to Woodward and Cates, to Edward Robinson, and to many others, whose names, alas, have left us, but upon whose foundations we have built, as though they were our own. To have given due credit, point by point, would have exhausted our slender means and space,—it covers all to say that our own work is a mere harmony of whatsoever has come up to the Standard Scale of Time in that of others.

3982 A.M., 17 B.C. Consular List for 17 B.C.: Augustus (XI.); L. Demitius Cn. F. Cn. N. Ahenobarbus; P. Cornelius P. F. P. N. Scipio (Substitute).

In this year Herod sailed to Rome, and on his way stopped in Greece, where he presided at the celebration of the CXCI. Olympiad (July New Moon of 17 B.C.). Diodotus, Tyanean, *Stadium*.

For his liberality to the Elians they made him *Argonotheta*, or president, for life. This was also the year of the Games at Actium.

At Rome Herod was magnificently entertained by Augustus, who delivered up his sons, well educated in the Roman way, during their seven years stay at the Capital.

New commotions now arising in the Empire, the Gates of Janus were again opened. Agrippa was recalled from Gaul and sent back to Syria, and

Augustus, confiding the City to Statilius Taurus, departed hastily himself, to Gaul. Meanwhile Tiberius and Drusus were actively engaged in quelling disturbances in Rhoetia.

3983 A.M., 16 B.C. It was late in the year when Herod returned from Rome with his sons, against whom Salome, the King's sister, began to plot. The new Julian year now came in with the following:

Consular List for 16 B.C.: M. Livius L. F. Drusus Libo; L. Calpurnius L. F. L. N. Piso Pontifex; Augustus (XII.).

Herod, learning that Marcus Agrippa had again come into Asia, made haste to him, to bring him into Judea, to which Agrippa agreed. They arrived by early Spring, just as the 18 months' work upon the Temple proper was at its end. Josephus records the tradition that during its whole period of building (we presume the $1\frac{1}{2}$ years devoted to the Sacred precincts) it never rained except at night! (Jos. Antiq. B. XV. c. 21, § 7).

The Porch, Holy of Holies, and Holy Place were now ready for re-consecration. This took place on the anniversary of Herod's inauguration at Rome, and Agrippa may have arrived in time to be present thereat; in fact, he seems to have remained in Palestine until late in the following Fall. He and Herod were great friends, and the latter made the visit one of extraordinary entertainment (Jos. Antiq. B. XV. c. 21, § 6; B. XVI. c. 2, § 1). In the meantime, so soon as the $1\frac{1}{2}$ years work upon the Temple was over, Herod began that part with which he

chiefly concerned himself, for he took care of the cloisters, and outer enclosures, which were of the nature of fortifications. Now this part of the work took 8 years longer.

SABBATIC YEAR (64TH).

3984 A.M., 15 B.C. Consular List for 15 B.C.: Augustus (XIII.); M. Licinius M. F. M. N. Crassus; Cn. Cornelius Cn. F. Lentulus Augus.

So soon as it was Spring, Herod hastened to join Agrippa in his expedition against Pharnaces, and was of great assistance to him in the campaign (Jos. Antiq. B. XVI. c. 2, § 2).

THE SIXTY-FIFTH "WEEK" BEGINS (DAN. IX. 24).

3985 A.M., 14 B.C. While away in Ionia, Herod effected many redresses in behalf of the Jews settled in Asia Minor, and the Isles of Javan, so that when he returned to Jerusalem, he was joyfully received by the Jews, and remitted $\frac{1}{4}$ of their taxes (Jos. Antiq. B. XVI. c. 3-4) "for the last year," which we take to imply that Herod was absent from his kingdom if not more than a year, then at least well into this next civil year.

Consular List for 14 B.C.: Augustus (XIV.); Tib. Claudius Tib. F. Tib. N. Nero, *later* Cæsar Augustus; P. Quinctilius Sex. F. Varus.

The commotions being quelled in Gaul, Germany and Spain, Augustus left Drusus in Germany and returned to Rome. Hearing of his approach the Senate erected an altar in the very Senate Chamber, to render him divine honors! but he declined such idolatry to his person, and entered Rome quietly by

night. In this year occurred the death of Lepidus, the former Triumvir, who had held the *de jure* Pontificate Maximus for life, though of late not exercised, save by proxy by Augustus. The Senate now conferred the office *de jure* upon Augustus, as recorded by Ovid and Verrius Flaccus.

Imp. C. A. PR. NP. P. Imp. CÆSAR AVGVST. PONT.

This office of Pontifex Maximus was hereafter assumed by all of his successors down to Gratian, a zealous Christian, who declined it. Upon his return Augustus caused 2,000 prophetic books to be burned as spurious, and eliminated many of the Sybilline verses for the same reason, placing the rest in two golden cabinets under the pedestal of Apollo Palatinus. Agrippa, at the end of his 10 years in Asia being recalled to Rome, Herod sent with him his son Antipater. On his arrival Agrippa declined a Triumph, though it was decreed by the Senate, and others following his example, the custom ceased—save that the Ensigns of a Triumph were conferred.

3986 A.M., 13 B.C. Consular List for 13 B.C.: Augustus (XV.); M. Valerius M. F. Messala Barbatus Appianus; replaced by, 1st, C. Valgius C. F. Rufus; 2d, C. Caninus C. F. C. N. Rebelius; P. Sulpicius P. F. P. N. Quirinus,* replaced by L. Volusius Saturninus.

* N. B.—This Consul, P. Sulpicius Quirinus, is the one referred to as Cyrenius by St. Luke, in whose day, as President of Syria, took place the enrollment at which the Nativity of the Lord occurred! Now this Quirinus was *twice* President of Syria, first at the time of the Nativity, and second at the time of the deposition of Archelaus.

This year saw the 88th celebration of the *Roman* "Secular Games," the 6th in the "Era of the Cæsars." They were held every 5 years, *i. e.*, with 4 blank years between them! and so falling on the 1st and 6th years respectively of the *Decades* into which the reign of Augustus itself is divided, his own games having been instituted in 38 B.C., when Augustus, Antony, and Lepidus first extended their Triumvirate term from 5 to 10 years (see 3981 A.M.). But the Secular Games themselves dated from the Decemviri, 3547 A.M., *q. v.*

In this year also fell the CXCI. Olympic Games, in which Diophanes, the Æolian, won the *Stadium*, 13 B.C.

Herod, himself, conferred the largest prizes (the first time even his proverbially profuse generosity had attained to this largess) at this particular Olympiad, "in which not only the victors themselves, but those that came next to them, and even those in the third place were partakers of his royal bounty" (Jewish Wars, B. I. c. 21, § 8; Antiq. B. XVI. c. 5, § 3).

But these games, of course, are by no means to be confused with "*Cæsar's Games*" which Herod instituted two years after this at Cæsarea, and of which more anon! nor either of them with those which he had instituted in 27 B.C. to commemorate the Battle of Actium, the 4th celebration of which fell in 12 B.C.!

No former system of Chronology has been able to entangle the several sequences of Public Games mentioned in the Classics, simply because the Astronomical and Biblical backbone was wanting whereon to articulate these and all other events properly.

Augustus, 50 years old, in his 18th year as Emperor, his 31st as a Consul, and his 15th as "Augustus," the 19th of "OCTAVIANUS." Agrippa subdued the Pannonians and returned to Rome, where he died lamented. Augustus himself delivered his funeral oration, and buried him in his own tomb. He now made Tiberius, his step-son, his associate in the Empire. Drusus defeats the Germans, sails down the Rhine, and was the first Roman that saw the German Sea. Antipater, at Rome, plotted against the sons of Mariamne.

On a gravestone at Simpheropol, Crimea, the following epitaph occurs; it is written in the ancient Hebrew character used when St. Paul was a pupil of Gamaliel, the style of letter being similar to that found upon the coins of the Maccabees 139-130 B.C.: "This is the grave of Bûki, son of Isaac, the priest. *May his rest be in Paradise at the time of the deliverance of Israel (! !)* [Died in] the year 702 of our captivity;" 3285 A.M. = 1; + 701 = 3986 A.M., *i.e.*, the 702d year was *circa* 13 B.C. The remarkable teaching of this epitaph, as we have rendered it (the which rendering only is borne out by the true Chronology! see Study No. Eleven, page 66), is that Bûki, the Priest, expected rest in Paradise *when* the year of *Israel's deliverance should arrive! i.e.*, with Job, and Daniel, he expected resurrection, at the latter day. This epitaph does not teach a belief in *natural* immortality but the very reverse! Bûki expected to "be born again," to stand in his lot, at the end of years! His tenancy of the tomb (*sheol*) was a time of intermedi-

ate *suspension* of whatsoever constituted his "entity" or being. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me," saith He who hath the gift! John v. 39. Let us rejoice in Christ, to whom, and to whom only we owe all, rather than continue in the covenant with the grave (see Our Race News Leaflet, September, 1894 A.D.). There is but one who hath Immortality, and Mohammed is *not* his prophet; no, nor is the Pope his Vicegerent! Let Israel beware of the leaven of the Devil!

But let it be noted here, that in this discussion we do not at all allude to the state of those who before the death of Jesus Christ had died with faith in Him, nor yet of those who since His Resurrection have "fallen asleep" in the same faith! There are two classes of the dead, *because* of Jesus, and while we disbelieve in natural immortality as unscriptural, we most decidedly accept the fundamental element of the *supernatural* immortality of those who are in Him! We reserve for later opportunity an excursus upon this special theme, and in the meantime trust our friends will perceive that there lieth here concealed no little of tremendous truth. One is alive, albeit unconscious, when in natural sleep; how much the more may such as sleep in Him retain their life, albeit all unconscious of it while in death. At any rate, we hope to have somewhat to say on this hereafter, and thereby show that what we gather from the Scriptures is by no means short of the Standard Blessed Hope.

3987 A.M., 12 B.C. On his return to Jerusalem

Herod called the people to the Temple and publicly nominated Antipater as his successor, and after him his sons by Mariamne.

Consular List for 12 B.C.: Augustus (XVI.) Octavianus 19-20th; Q. Ælius Q. F. Tubero; Q. Fabius Q. F. Q. N. Maximus Paullus.

Tiberius reduces the Dalmatians, and Drusus was almost ensnared by trans-Rhenish Germans. Our German kinsmen were a serious obstacle to Rome! Lucius *Piso* obtained Triumphal Honors for liberating Thrace of the Bessi.

In this year the Games of Actium at Nicopolis were celebrated, also Herod's games in Palestine instituted in honor of the same battle.

We have now arrived at the year which marked the Completion of Cæsarea Sebaste. The apparently conflicting chronological statements concerning which, as found in Josephus (Antiq. B. XV. c. 9, § 6; and B. XVI. c. 5, § 1), have caused much confusion among critics. They did not understand them! For instance: in a note to the first reference Mr. Whiston remarks as follows: "Cæsarea being here said to be rebuilt and adorned in 12 years, and soon afterwards in 10 years, there must be a mistake in one of the places as to the true number, but in which of them it is hard positively to determine." This was because Mr. Whiston did not have the correct system of Chronology; nor, since the days of Josephus himself, shall it have been in the possession of any one, before these Studies reach the hands of their own constituents. It is not a question 'as to

which reference in Josephus is correct for it turns out that he is accurate in both cases! His sentence, or perhaps its translation, or rather *its explanation at the hands of his redactors!* is somewhat confused, but with the charts of the true Chronology spread before us, his meaning becomes clear and ridiculously simple, as we shall now show.

The building of Cæsarea was undertaken in 23 B.C. (Herod's 16th *de facto* and 13th *de jure* year). "The entire building being accomplished in the 10th year" brings us to 13 B.C. (Herod's 26th *de facto* and 23d *de jure* year). But Josephus at once goes on to *qualify* the matter by saying "*the SOLEMNITY of it fell into the 28th year of Herod's reign,*" that is, two years later, in 11 B.C. (which was Herod's 28th *de facto* and 25th *de jure* year!) which he further *qualifies* by adding "and INTO the CXCII. Olympiad"! of course into the very middle of it, for the July of 11 B.C. was the beginning of the 3d year of that Olympiad!

Hence, Josephus is accurate in the other reference when he says, "so the City was thus finished in 12 years;" 23 B.C. — 11 B.C. = 12 years! For the matter was not finished in the sense implied, until *dedicated*, for that was its object, to honor Cæsar for whom it was named.

The two years between the *completion* of the City, and its formal *Solemnity* or Dedication to Cæsar, were spent in the most elaborate preparations. "Nay, Julia, Cæsar's wife, sent a great part of her most valuable furniture" from Rome, and gladiators, wild

beasts, musicians, etc., were sought from all over the Empire, so that before he got through with these preparations Herod had spent 500 talents, about \$1,500,000 on them alone! Hence, Josephus explicitly goes on to say, "there was accordingly a great festival [two years later] and the most sumptuous preparations [therefor] *made presently* [*i.e.*, after the building and before the finishing] *in order to its dedication*"!

Those who have endeavored to make this celebration fall *upon* the 1st year of the CXCII. Olympiad itself, or who have taken either of the two periods (10 or 12 years) to the exclusion of the other, have necessarily involved not only Herod's years in confusion, but have anachronized the entire scale of time itself! There is, therefore, nothing left for those to do, who are after the Truth of History, but to abandon at once the fictions and fancies of the Schools, so called, and rally to the FACTS themselves.

There was every reason upon earth *not* to celebrate these games in this 10th year, 13 B.C., for the coincidence of the year with that of the *Olympic* Games which drew towards Greece, and with that of the *Secular Games*, which drew towards Rome, was an all-sufficient ground to postpone them to some following, but convenient year of their own, and the next one was not so, because of the Games at Nicopolis (Actium), and Herod's own games in honor of the same battle; moreover, the extensive plans he laid and carried out, to outdo all other competitors in the show business, required as much time as possible, and at least the common sense of a P. T. Barnum!

And we have the final proof at hand to settle this whole matter, for Josephus expressly states it was just at this time that Herod carried his sons, by Mariamne, before Cæsar at *Aquilei*, who acquitted them, and reconciled Herod to them, and he adds that "in the last days they were with Cæsar, Herod made him [Cæsar] a present of 300 talents, as he [Cæsar] was *then* exhibiting shows and largesses to the people of Rome" (*Antiq. B. XVI. c. 4, § 5*; compare *c. 5, § 1*), which shows and largesses must have been the Secular Games, or else the Cæsarean Games of 13 B.C.!

3988 A.M., 12-11 B.C. Consular List for 11 B.C.: Augustus (XVII.); C. Julius Antonius M. f. M. n. Africanus; Q. Fabius Q. f. Q. n. Maximus.

In this year Herod's long delayed games, from which he expected so much, came off at Cæsarea, and he dedicated that city in honor of Augustus, directing that the celebration should be repeated every 5th year thereafter; the sequence, as in all similar cases, is thus 11 B.C., 6 B.C., 1 B.C., 5 A.D., 10 A.D., 15 A.D.

But though the world was there, Cæsar was not! The Temple of Janus, which had just been decreed shut by the Senate, remained open, the suspension of the decree (Feb.) being occasioned by the incursions of the Dacians and Dalmatians. Augustus went to Gaul, Tiberius to Pannonia and Dalmatia, and Drusus to Germany; the two latter triumphed. In this same year died Octavia, leaving two daughters by Mark Antony; the grandson of the first, Antonia Major, was *Nero*; the son of the second, Antonia Minor, was

Claudius, and her grandson (through Germanicus) was *Caligula*.

But Herod was a man of resource! Cæsarea being finished, he commenced the Tower of Phasæl of Jerusalem, and three other cities. He also opened and robbed the Sepulcher of David of its golden furniture! In this same year, racked by false stories as to the children of Mariamne, he acted like a mad man, and turned his house into an Inquisition, being now chiefly incensed against Alexander through the villany of Pheroras.

3989 A.M., 11-10 B.C. Consular List for 10 B.C.: Augustus (XVIII.); D. Claudius Tib. f. Tib. n. Nero Drusus Germanicus, replaced by Q. Haterius; T. Quinctius T. f. T. n. Crispinus Sulpicianus; then Cæcina.

With January of this year (10 B.C.) a serious error was discovered in the *interpretation* of Julius Cæsar's Calendar. It seems that the Priests, charged with Time Keeping, had made every 3d year! instead of every 4th year, a leap year! This had been going on ever since Cæsar's death, and as it was now the 36th Julian year, there had been 12 leap years instead of 9 ($12 \times 3 = 9 \times 4 = 36$!); hence, there had been 3 too many days added ($12 - 9 = 3$), the effect of which was to push New Years day, January 1st, 3 days beyond where it belonged.

To remedy this, Augustus, as High Priest, ordered that for the next 12 years there should be *no* leap years at all ($4 \times 3 = 12$), the effect of which would be to correct the error. This was accordingly obeyed.

If the reader will now open Study No. Ten, at page 87, and put the point of a pencil on the small number 37, in the upper left hand corner of the year 9 B.C., he will be at the place where the first year of this straight block of 12 common years begins. They are the years 9, 8, 7, 6, 5, 4, 3, 2, 1 B.C., and 1, 2, 3 A.D., and are all indicated by *single* Dominical Letters (D., C, B, A, etc.) in their upper right hand corner. After and including 4 A.D., the *double* letters, F E, A G, etc., will be found (indicative of leap years) to occur every 4 years, as they do still; while before 9 B.C. they will be found to occur every 3 years, as they did during the period of misinterpretation. The Harmonized Scale of Time has been arranged according to the *facts*, and none of these facts can be ignored by scientific Chronologists.

And right here it is proper to *note* that whatsoever affected the Julian year and reckoning affected the *Nabonassan* year and reckoning, which Augustus had changed from a *vague* to a Julian year in 30 B.C. Hence, the reader will find that due weight has been given to the few Nabonassan years thus affected. They are reckoned backward in triplets from 30 B.C., when the change was ordered by Augustus Cæsar, to 45 B.C., when Julius Cæsar's Roman Calendar went into effect; beyond which time (*i. e.*, earlier than 46 B.C.), the Nabonassan Scale of course follows its *own law*, and changes its dates every 4th year, until we reach its beginning in 747 B.C.* With the Scale of

* The fact that but 3 years are found in the first Nabonassan group of years, 1, 2, 3 (Study No. Ten, page 14), is not an error,

Time (Study No. Ten) before our eyes, there is no excuse for further misunderstanding of this matter.

To recapitulate, therefore, open that Study at page 84: 46 B.C. was "the Year of Confusion." The next year (45 B.C.) Julius Cæsar's Calendar went into effect; the small figures, 1, 2, 3, etc., in the left hand upper corners indicate these Julian years, and begin with 45 B.C. In the 16th Julian year (30 B.C.) Augustus Cæsar altered the Nabonassan reckoning to the Julian reckoning, and the count went into actual effect with 722 Nab. In 10 B.C. (36th Julian year) the misinterpretation of Julius Cæsar's Calendar was discovered, and the *following* 12 years (9 B.C. to 3 A.D. inclusive) were left common, 365 days each, to correct the error, and thereafter, down to 1582 A.D. (when Gregory made further corrections), the Calendar went on as left by Augustus Cæsar!

Herod arrests Alexander, and tortures his slaves for testimony against him, the latter aggravating the situation by writing letters pretending to be confessions, but at last Archelaus, King of Cappadocia, effected a reconciliation, and persuaded Herod to go to Rome to explain the matter to Cæsar.

3990 A.M., 10-9 B.C. Towards the close of 10 B.C. the death of Drusus occurred. The civil year 3990 A.M. was a 6th upon the Sabbatic Cycle, the work

but arises from the fact that the Julian Calendar is the one we use, and that it had to be worked backwards from 45 B.C., which is the Chronological *Base of Operations*, in so far as our current system of Time keeping and interpretation is concerned. There might have been 1, 2, or 4 years in this group; it simply ran out, short, when we came to its beginning!

upon Herod's Temple was therefore hastened so that at the end thereof it had been building some 9 years in all. But Herod made a hasty trip to Rome and back, accompanied as far as Antioch by Archelaus, whom Herod now reconciled to Titus, the President of Syria! Livy ends his history this year.

Consular List for 9 B.C.: Augustus XIX.; C. Marcius L. f. L. n. Censorinus; C. Asenius C. f. Cn. n. Gallus.

The modern Solar Cycle begins on January 1st, 9 B.C. It consists of 28 Julian years, after the lapse of which the same days of the week, on the *Julian* system, would always return to the same days of the month throughout the year. The place of any year of the Christian Era is found by adding 9 to the Christian years' number and dividing by 28. N. B.—The quotient is the number of Solar Cycles that have elapsed since 9 B.C. (to which 1, of the first cycle, that ends within the Christian Era, belongs) *the remainder being the number sought*, 0 being taken as 28. Thus, $1894 + 9 = 1903; \div 28 = 67$, and 27 remainder. Hence, 1894 A.D. is the 27th year on the 68th Solar Cycle (see Almanac, 1894).

Hence, 1895 A.D. will be the last year of the 68th cycle and with January 1st (1896 A.D.), the 69th cycle! will begin. These facts are always noted in the opening pages of any reliable almanac.

The civil Roman year in these days began in March, and the intercalation of the extra day was made after the day marked on the Roman Calendar "a. d. vi. Kal. Martias," which date will be found to correspond to the 24th of February in our Calendar. To effect the

intercalation this *sixth of the Kalends of March* was counted *twice*, or repeated, hence the term *Bissextum*, retained in our expression *Bissextile*, still applied to the Leap year and day. Now in this same 37th Julian year, which would have been bissextile but in which Augustus began to effect this correction (which was the 22-23d year reckoned on the scale of "Octavianus"), a decree was passed by the Senate that the 6th month, *Sextilis*, should be called AUGUSTUS, in honor of the Emperor, and at the same time a day was taken from February and given to August. In Julius Cæsar's scheme the months alternated, 31 and 30 days respectively (save February, which had 29 or 30) but to gratify Augustus, February was thus reduced to 28 and 29 days, and August was made 31 days long, it having previously had but 30 days.

Marcus Censorinus and Asinius Gallus, Consuls, made a poll of 4,233,000 Roman citizens during their term. Augustus, in the personal records of his reign, says of this: "Another Lustrum was closed by me alone with consular power, Censorinus and Asinius being Consuls, and in this Lustrum 4,233,000 Roman citizens were inscribed" (see Angora Tablets).

The services which Julius and Augustus Cæsar had conferred upon their country by the reformation of the Calendar seem to have been the immediate causes of the compliments paid to them, by altering the names of two of the months, Julius being substituted, in the second Julian year 44 B.C., for Quintilis, the month in which Julius Cæsar was born; and Augustus, for Sextilis, introduced by the Emperor Augustus, at the

time when he rectified the error in the mode of intercalating, Anno Augustiani XIX. Though he had been born in September, he gave preference to the preceding month, for reasons stated in the *Senatus-consultum* preserved by Macrobius: "Whereas the Emperor Augustus Cæsar, in the month of Sextilis, was first admitted to the Consulate, and thrice entered the city in triumph; and in the same month the legions from the Janiculum, placed themselves under his auspices; and in the same month Egypt was brought under the authority of the Roman people; and in the same month an end was put to the civil wars; and whereas, for these reasons, the said month is, and has been most fortunate to this Empire, it is hereby decreed, by the Senate, that the said month shall be called Augustus." Now the proof that this occurred in the year 9 B.C. is found in the additional fact that its equivalent year on the Julian period, 4705 J.P., divided by 28, the number of years in the Solar Cycle, gives a quotient of 168, with a remainder of 1, *i. e.*, 9 B.C. was a year 1 on the Solar Cycle, to which year the time of almost all Christian nations reverses; 1 A.D. being 10 in that Solar Cycle, and 4 A.D., or the 49th Julian year, being the first leap-year therein. From that year to 1582 A.D., the Chronological records of the secular world are found upon the "Old Style" or Julian Scale.

The year 9 B.C., therefore, to which the "Old Style" Solar Cycle reverses to its initial year, is another pillar in Secular Chronology, and in that it began in the 454th year of the Post-Exilic Jubilee

Scale, or in a sixth year on the Sabbatic Cycle, it is likewise one upon the Sacred Scale — a common year to each, and binds them tightly together! Until, therefore, another Harmonized Scale of Time shall be produced that can accomplish all these things, and more also, it certainly behooves the detractors of the present one to break their silence, and to come to it; so that we may all learn more of its harmony and potency.

“CXCIII. Olympiad. Artesidorus (Gr. Artemidorus), Thyatirian, *Stadium*,” 9 B.C.

SABBATIC YEAR (65TH).

3991 A.M., 8 B.C. A Sabbatic year, the end of the 65th *Shabua* of Daniel ix. 24. In its early Spring Herod's 9½ years of labor *about* the Temple, or 8 after the finishing and dedication of the Temple itself, came to their close. It is not likely that there were any special ceremonies of dedication connected with this particular termination, which was not in reality a cessation from work, in that the labor thereon was actively continued until 63 A.D., when the discharge of some 18,000 workmen had no little to do with the troubles that led both to its destruction, and to that of the City itself.

Meanwhile, the new Julian year, 38, came in with the following Consular List for 8 B.C.: Augustus (XX.); Tib. Claudius Tib. f. Tib. n. Nero II.; Cn. Calpurnius Cn. f. Cn. n. Piso.

It was the year of the 7th celebration of the Secular Games at Rome (89th total, see 3546 A.M.), and Augustus Cæsar, now in his 23d year (“Octavian Era”)

as Emperor, offered to lay down the Imperial Dignity (he having been Consul 35 successive years); but he was persuaded to retain it for 10 years longer, 8 B.C. to 2 A.D. inclusive), that is, for the 4th decade dating from the 6th year of his Triumvirate inclusive. He now gave the title of Imperator to Tiberius, this year Consul, and accorded him the Triumphal Ensignia. Cæsar, imposed upon by Syllæus, now wrote a curt letter to Herod, who, because of the inconvenience of his family troubles and mismanagement of affairs, was now quite out of Imperial favor. Nor would Augustus give audience to his ambassadors. In this year Dionysius, of Halicarnassus, completed his records and began to write his Roman history.

THE SIXTY-SIXTH "WEEK" BEGINS (DAN. IX. 24).

3992 A.M., 7 B.C. With this year, reckoned throughout upon the Ancient Hebrew Soli-Lunar Calendar (Table *f*, vi., page 172, Study No. Ten), a new Sabbathic week began, the 66th of Daniel's *Shabuas*; its *central* year is 3995 A.M. = the 3996th of Astronomical Duration since the Creation of Adam, and reckoned along the line of genealogies. But we have already shown that $3996 = 6 \times 666$ (see Study No. Two, page 109), and the coincidence of sixes is significant. The world was approaching a crisis, and that not without due and ample warning. The Pentateuch and Canon of the Scriptures were the all-sufficient guides unto the Jews, but God had not left any nation without light. The very Constellations of the Sky contained the Word of God, and from the days of Seth and Enoch, Shem and Job, the story of the Fall, the

Promise, and the Restitution had been handed down through every Race. Of course it had been perverted along each diverse line, even in Jewry tradition and false interpretation had made Moses and the Prophets of but little effect. Yet the clear truth was known to some in each group of the sons of men.

For instance, Cicero, as Augur, had access to the Sibylline books of Rome. He tells us they contained "a prophecy of a King who was to arise, whose sovereignty was to be universal, and under whose rule the world should be at peace." Virgil, as we have seen, misapplied the matter, but correctly interpreted the Augustan Era as the one to which the prophecy (whatever may have been its chronological conditions) applied. The Sibyl said, "The Virgin comes who shall bear the promised progeny of heaven, who shall revive the worship of Deity, long hid beneath the idolatries of the iron age, whose early reign, whose age of gold, he shall restore." If the Magi, "wise men concerning God," found their law in the Zend-avesta of Zoroaster, who is said to have been a disciple of Daniel, we need not wonder that they appeared upon the platform of history about these days, coming, if so, from the regions—Media—where "Israel" had last been known. "It is said in the Zend-avesta, that Zoroaster, who taught astronomy to the Persian Magi, had told them that when they should see a star appear in the figure of the Virgin, they should go and worship the Great one whose birth it announced."* The same idea was steeped into the

* Mazzaroth, Part II, page 104.

lore of every Eastern race, and had its birth in the primitive Adamic religion, long before the days of Moses and the Pentateuch. Those who wish to become posted upon the evidence may consult Dr. Seiss' "Gospel in the Stars," Page's "New Light from the Old Eclipses," Bullinger, and many others whose works bear out the fact that there WAS a *legitimate* Astrology in elder days (see Study No. Seven, pages 182-185, and Study No. Eight, pages 219-251).*

Kepler, Ideler, Encke, Pritchard, whose calculations were verified by the Astronomer Royal, are generally agreed that the Star of Bethlehem so long expected, was a conjunction of Jupiter and Saturn in the Sign Pisces. Such a conjunction occurred upon the 29th of May (7 B. C. = 747 A. U. C.) of this 1st year of the New Sabbatic Week. As Abarbanel shows, by five separate reasons, this sign has always been assigned to "Israel," and the conjunction was in its 20° , near the first point of Aries, another Zodiacal House significant to Sethites and Shemites the world over.

The "wise" men of the whole East were in these days looking for a "sign"—THE SIGN—as Tacitus, Suetonius, Josephus, and others testify, and the conjunction of these two planets (upon which great stress is laid in Rabbinical Commentaries) could not have failed, and did not fail to be significant; Josephus relates that this conjunction was interpreted by the rabbis and Egyptian astronomers as very favorable to Jews and adverse to Egyptians, and that it foretokened the birth of a child among the Jews who, *if allowed to*

* Drummond, Seyffarth, Gill, Volney, Alford, *et al.*

live, would bring the Egyptian dominion very low, excel in virtue and glory, exalt the children of Israel to power and honor, and be remembered throughout all ages"(Joseph. Antiq. II. c. 9, §§ 2 and 27). These things were current beliefs long antecedent to the time at which we have now arrived in the World's Chronology, and this conjunction must have added a zest to the scrutiny with which the wiser men among the Eastern nations pursued their vigilant gaze along the Zodiacal belt of heaven.

Now, as Dr. Seiss remarks, it is also an astronomical fact, independent of all hypotheses, that at the precise hour of Winter solstitial midnight, 1899 years ago, the sign of *Virgo*, everywhere and always regarded as the sign of the Virgin-mother from whom the divine human Redeemer-King was to be born, was just rising on the eastern horizon. And further, it is an astronomical fact, independent of all hypotheses, that at the Spring Equinox of the same period, just nine months earlier, this Sign of the Virgin, at midnight, was on the meridian itself. Dr. Guinness also notes this, and favors the star of the first magnitude in Spica Virginis, as connected with the Nativity, the which we ourselves think probable. But we must qualify our judgment by accepting also that of Mr. Page, who, citing the prophetic legends, states his belief that the expectation referred not only to some particular star in the Sign of Virgo, but to its being in conjunction with the Sun, or the Moon, or some one or several of the planets, at some particular season of the year, the Vernal Equinox for instance; and

that it was for this the Magi sought, knowing that the time was at hand from other chronological prophecies couched in the terms of strict astronomical cycles.

The fact is, the heavens were full of signs in those days, for now it was that in Coma, one of the Decans of Virgo, the new star blazed forth with unwonted light. It was the first appearance of this particular variable star in his own days, that led Hipparchus to draw up his star catalogue, about 153 years before the Nativity. It faded away about as many years thereafter, for Ptolemy then reports that it was too small to be easily distinguishable. The fact is, its effulgence reached its meridian glory at this mundane Midnight Era, and that its position at this period as the Vernal Sign, on the Midnight Meridian at the Vernal Equinox, added significance to the universal cry, "Behold, He Cometh."

Since Ptolemy's day we have no record of it. It was in the head of the Virgin-born infant which the constellation of Coma signified, both in figure and in name, and was related to the famous vision of Baalam—"I shall see him, but not now; I shall behold him, but not nigh. There shall come a star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession; Seir also shall be a possession of his [*i.e.*, of Seir's] enemies; and Israel shall do valiantly. Out of Jacob shall come He that shall have dominion, and shall destroy him that remaineth of the city" (Num. xxiv. 17-19).

Now, it is not to be admitted that Herod the *Edom-*

ite! so jealous of his usurped sceptre, could have remained ignorant of and unconcerned at what all the world about him was so eagerly discussing, though we may be sure he had to bide the time and opportunity of facts, in that he now had sufficient evil to contend with in his own affairs!

Consular List for 7 B.C.: Augustus (XXI.); D. Lælius D. F. Dn. Balbus; C. Antistius C. F. Vetus.

Tiberius was now made Tribune of the People for 5 years, but pretending to be disgusted with Roman life, obtained permission to retire to Rhodes for study! Herod's quarrel with the sons of Mariamne was again revived. Syllæus, having been found out at last, was condemned to death, and Augustus, accepting letters from Herod concerning his two sons, at last wrote him a kind answer, giving him leave to try them at Berytus; from whence, having gotten them condemned, he carried them to Sebaste, where they were strangled.

3993 A.M., 6 B.C. This Civil Hebrew year had no sooner begun than the significant conjunction of Jupiter and Saturn in the sign of Pisces (16°) re-occurred (Sept. 29th), and as if to intensify attention and add renewed import thereunto,—as by a “*triplicity*” *extraordinary!*—it was *again* repeated about 67 days later (Dec. 5th) in 15° of the same sign!

Now, all the world, in those days, believed in astrology, and there were not wanting those who *understood!* its legitimate scientific use and believed in its *value!* nor are there *now!* Expectation, therefore, grew apace, and the stars in their courses held

the gaze of Magians far and near. Surely there was near at hand an Advent, and a Great One! The general convictions of the Human Race were not astray, but, as usual, they were too previous, in so far as any may have taken what already had occurred as all there was to come!

When the hand upon God's eternal Dial moves to its ordained place, the whole mechanism is in harmony, and such "signs" as these were natural preludes to the greater one known to or heeded only by the "wise."

Consular List for 6 B.C.: Augustus (XXII.); Imp. Cæsar Divi F. Cn. Augustus (XII.); L. Cornelius P. F. Pn. Sulla, substitute.

Augustus "in his 12th elective Consulship," his 24th on the "Actiac Era," his 21-22d on the "Augustan," his 25th on the "Octavian," his 38th total, and in the 58th year of his age (57 years old) makes Caius *Prince of the Youth*, and the *Prefect of a Tribe* upon the occasion of his putting on a man's gown. In this year Augustus issued the edict for making a survey of the whole Roman Empire, or an account of all persons, possessions and estates therein, and the taxes issuable therefrom, which necessitated an enrollment—not effected in the Provinces until three years later!

3994 A.M., 5 B.C. Herod 66 years old, in his 31st regnal year *de facto*, his 33-34th *de jure*. Antipater plots against his life, and draws Pheroras into the scheme. Herod fines 7,000 Pharisees for refusing to swear allegiance to Augustus, in view of the registry soon to take place, but the wife of Pheroras pays the

fine. Antipater goes to Rome, and Pheroras to his Tetrarchy, where he soon dies.

Consular List for 5 B.C.: Augustus (XXIII.); C. Calvisius C. F. Cn. Sabinus; L. Passienus Rufus.

These disturbances in Judea were incident upon the anticipated enrollment, the decree for which had gone forth the year before, and was to be put into effect in the provinces two years hence. The Pharisees, considering it unlawful to give tribute to Cæsar (see Matt. xxii. 15-17) had already begun to create a spirit of opposition, which Herod resented by requiring a preliminary oath of allegiance to Cæsar.

And now, in return for the debt they owed to Pheroras' wife, they took advantage of the common expectation of a Messiah, and without authority addressed the interpretation of the prophecies to her and Pheroras, and their children! Salome informed Herod of their craft, and also that they had perverted some persons about the palace itself. So the king slew such of these Pharisees as were principals (Josephus Antiq. B. XVI. c. 2, § 4). All of these matters go to show the state of the public mind, and prove that Herod was personally awake, and alert in what so much concerned the perpetuity of his own dynasty!

CXCIV. Olympiad. Dimatrus (Gr. Dimaratus), Ephesian, *Stadium* (5 B.C.) Consultation of Study No. Ten, page 88, will show that we have numbered the subordinate Olympic years in this and the next Olympic *quads* for the convenience of the student.

3995 A.M., 5-4 B.C. We have now arrived at the Focal Era of Chronology—the 33 years from 3995 to

4027 A.M. inclusive! A consultation of Study No. Ten, page 88, will show that this Ancient Hebrew Luni-Solar Year, 3995 A.M., corresponded to 4709-10 J. P. = 773-74 Olymp. (*i.e.*, the 1-2d of the CXCIV. Olympiad) = 749-50 A.U.C. (Varro) = 746-47 A.U.C. (Polybius) = 744-45 A.U.C. (Fabius) = 744-45 Nab. = 5-4 B.C. Noting further that it was a Luni-Solar year it is sufficient to state that its 1st of Tishri fell upon the 28th of August, 4 B.C., which was a Tuesday. Consulting page 193 "Measure of History," (Study No. Ten) it will be seen that this year was a IX. on the Cycle [as was also 3470 A.M., the 3d of Cyrus, in which, on the 24th of Nisan, the Angel of the Lord appeared to the Prophet Daniel (x. 4) and gave him his *last* vision (Dan. x.-xi.-xii.); $3470 + 525 = 3995$ A.M., $35 \times 15 = 525$, *i.e.*, 35 cycles had elapsed since that time, and momentous matters were at hand date for date!]

The reader will now turn to page 175, Study No. Ten, where he will find the Calendar of the IX. year of a cycle, and by keeping it open before him will be able to follow us in a most important exegesis. For we are at the critical year in the lives of ELIZABETH and MARY!

But first as to a few Secular matters: In it Herod was 67, *i.e.*, in his 68th year, it being the 32d year of his *de facto* reign as the Successor of Antigonus. As to Augustus Cæsar's affairs, it was the 27th of the "Octavian" Era, the 23-24th of the "Augustan," his 40th as Consul, and the 60th of his life (59 years old). In it Herod discovered the new plot against his life,

turned out his wives, Doris (the mother of Antipater), and Mariamne (the second); put *her* son Herod out of his will, and dismissed her father, making Matthias of Jerusalem High Priest in his stead.

There was an Eclipse upon the 12-13th of March, 4 B.C. (this 3995th A.M. year). It was of the moon, over Jerusalem, and calculated by Ideler as beginning at 1 h. 48 m., and ending at 4 h. 12 m. morn. The full moon occurred on the 15th of Nisan (12th of March, 749 A.U.C.) and this eclipse has been erroneously taken as that which shortly preceded the death of Herod the Great, *i.e.*, as the one referred to by Josephus. We do not hesitate to agree with the calculation as to the fact of the Eclipse itself, but in view of the concurrent harmony, along all the collateral lines involved, with which we have arrived at the date under consideration, it is simply impossible to agree with those who make it to have been the one referred to by Josephus. To accept it would be to disarrange the entire concert of testimony hereinbefore set forth. Nevertheless we admit, before further progress, that unless we can set forth another eclipse which shall at its proper place agree with Josephus, without disturbing the harmony of Chronology now arrayed, our labors shall have been vain. In the meantime let us proceed with the more important matters now in hand, for as the advent of the Saviour had not yet been even Annunciated to the Virgin! Herod of course had several (3 or 4 more) good years in which to repent of a life which had been full of sin and failure!

The foregoing matters settled, therefore, it is now incumbent upon the student to refresh his memory by reading the first chapter of St. Luke, marking verses 5, 10, 20, 21, 23, 24, 26, 28, 35, 36, 38, 39, 56, 57, 59, 64, 80, which contain chronological references that must be harmonized if we are ever to feel satisfied that our knowledge upon the primary Messianic times is accurate. That it is accurate here, such as will follow us may become reasonably positive, that is, if they are open to conviction, and will disabuse themselves of preconceived ideas and theories, and part company with whatsoever falls short of a demonstration based upon all of the conditions involved.

In Luke i. 5, it will be seen that Zacharias, the father of John, was a Priest of the Course of Abia. And a reference to I. Chron. xxiv. 10-19, will show that this course (Abia, or Abijah) was the EIGHTH. These courses officiated in regular order for a week at a time, the 1st course beginning its ministry this year with the Civil year itself, *i.e.*, at the blowing of the very *Shophar*!

This assertion is based on the result of many concentrating calculations, no more even to be enumerated than those which go towards establishing the data of an almanac! Briefly we have followed the Ancient method. "They first established the fact of our Lord's nativity on December 25th, by the unerring testimony of the Roman archives. They then entered into a computation from the data afforded by St. Luke, as to the time of his incarnation; and following out the subject, they computed

also the time of the birth and conception of John the Baptist. This appears to be logical and consistent with sound philosophy" (*Jarvis*). We ourselves have followed this method, and the results must speak for themselves. But a word as to the direct calculation; many methods have been proposed; Our own is as follows: The Temple was re-dedicated by Judas Maccabeus on the 25th of Casleu, 3834 A.M. This was the 84th day of that year, or the *last* day of the 12th course of the Priests. Those who re-dedicated it served that single day and the next course came on and served their week, even the 13th course, 7 days, and so eight days were necessary for the entire feast of Hanucah, as has been the perpetuated case ever since. Now from Tishri 1st of that year, which fell in 4548 J.P., to Tishri 1st of 3995 A.M., which fell in 4709 J.P., are 161 solar years, or 58,804 days. But there were 24 regular or substituted courses of the priests, who served 7 days each; hence Petavius and Scaliger reckon $24 \times 7 = 168$ days as a sacerdotal revolution. Now $58,804 \div 168 = 350$ such revolutions, and but 4 days over! So that for what such calculations are worth, founded as they all are on several assumptions, it is at any rate noticeable that the courses of the Priests in 3995 A.M. appear to have been practically the same as in 3834 A.M., according to the division into 24 courses as a basis. But, as Dr. Jarvis ably argues (*Int. to Hist. of Church*, p. 558), all direct calculations founded solely upon such premises must be fortified by entirely independent ones, as the courses never seem

to have had their full number since the return from Babylon. There were but 22 enumerated at that time, and 21 shortly after, though it is argued with some weight that by subdivisions the number was always kept at 24. Our own emplacement of Zacharias's course results by reversing from entirely independent premises, and we leave the general harmony of the result to establish the conviction of accuracy in the minds of our readers; for with slender means at our command, and limited time and space in which to accomplish our more general object, we simply cannot exhaust all the arguments at our command as to each subordinate detail.

GABRIEL AND ZACHARIAS.

Returning therefore to Zacharias, who was a simple priest in course, and not at all the High Priest as some think, for Matthias was the High priest by specific appointment this very year, it should be noted that each of these courses contained a Sabbath which was its most important day. For the year under consideration the first eight of these courses, with their dates and Sabbaths were as follows:

				Sabbath.						
I.	The course of	Jehoiarib,	Tishri	1	2	3	4	5	6	7
II.	"	Jedaiah,	"	8	9	10	11	12	13	14
III.	"	Harim,	"	15	16	17	18	19	20	21
IV.	"	Seorim,	"	22	23	24	25	26	27	28
V.	"	Malchijah,	{ " 29 30							
		Bul		1	2	3	4	5		
VI.	"	Mijamin,	"	6	7	8	9	10	11	12
VII.	"	Hakkoz,	"	13	14	15	16	17	18	19
VIII.	"	Abijah,	{ " 20 21 22 23 24 25 26 }							
			{ <i>i.e.</i> Oct. 16 17 18 19 20 21 22 }							

5 B. C.

Now it was in this VIII. Course of the Priests that Zacharias officiated, and upon the 24th of Bul (2d Civil=VIII. Sacred month), which date corresponded to our October 20th which was the Sabbath day, that Gabriel appeared to him, and the incident related in Luke i. 5-23 transpired. That the matter took place on the Sabbath is shown by the 10th verse, since upon no other day in the course would the worshipers be deserving of such a definition, it being also the day upon which great spiritual events always took place—the Sabbath having been set apart for such religious purposes (Gen. ii. 3).

“And it came to pass, when the days of his public ministration were fulfilled [ended the 26th of Bul=Oct. 22d] he departed to his home” (27 Bul=Oct. 23d). And after these days (*i. e.*, of the course Abijah + the day of departure) Elizabeth his wife conceived (Bul 28th=Oct. 24th) and hid herself *five* months (Luke i. 24-25). To wit: $5 \times 28 \text{ days} = 140 \text{ days}$, *i. e.*, just $\frac{1}{2}$ of the gestation period of 10 lunar months (280 days as reckoned by facts; see Physician's Hand-book, Wm. and Albert D. Elmer, M.D., and other standard authorities). Here is Chronology that mothers in Israel can surely understand! These months run @ $4 \times 7 = 28$ days each, as follows: I. from the 28th of Bul to the 27th of Casleu; II. to the 25th of Tebeth; III. to the 24th of Shebet; IV. to the 22d of Adar; V. to the 21st of Nisan, where the period bisects (21st of Nisan=Wednesday, March 13th, 4 B.C.).

In the meanwhile the new (42d) Julian year, or 4

B.C., came on. It was coincident throughout with 4710 J.P., overlapped parts of the 1st and 2d years of the CXCIV. Olympiad, and had the following

Consular List: Augustus (23-24); after September 2, Octavianus 28; L. Cornelius L. f. Lentulus; M. Valerius M. f. M. n. Massala Corvinus.

GABRIEL AND MARY.

Now with Nisan 22d the VI. month of Elizabeth's maternity began (*i. e.*, Thursday the 14th of March, 4 B.C., and upon its 3d day, to wit: Sabbath, the 24th of Nisan (March 16th, 4 B.C.), the 525th selfsame anniversary of the last visit of the Angel of the Lord to Daniel (Dan. x. 4), it was announced to Mary that she was the Favored One of Eden's daughters (Luke i. 26-35). Gabriel's statement in the 36th verse is chronologically accurate, "this month is a sixth to her," etc., for, as we have seen, the VI. was now but 3 days old. The fifth month was gone, the sixth month was to *run*!

The angel then departed (St. Luke i. 37-38) and at the end of the Levitical week of Purification, to wit, upon Sabbath the 1st of Zif, which was Saturday the 23d of March, 4 B.C. (Vernal Equinox), was the "Word made Flesh," to dwell among us, and effect Salvation unto all! Now it is manifest that the maternal months of Elizabeth and Mary, while they run closely harmonious, do not exactly agree, but overlap 9 days, the which, now that we are working upon absolute facts, it is of vast importance to point out. These 9 days cover the 2 which followed the 5 months of Elizabeth's concealment, and the 7 days of

the Virgin's own concealment, during the Levitical week of purification. In plain chronological terms, the gestation period of Mary began about the 7th to 10th day of Elizabeth's sixth month, to wit: *about VERNAL EQUINOX, March 20th to 23d, 4 B.C.!*

HIS STAR IN THE EAST.

The "Star of Bethlehem," whatsoever it was in its specific character, seems to have appeared at this date! The antecedent "signs" in the heavens were mere collaterals, the configuration now upon the sky was the long sought fact, and must have been fully appreciated by the Magians in their far off Eastern home. The consummate accuracy of the astronomical "spread" upon the sky convinced them that what it had been foretold to signify must also have taken place, and it is only reasonable to admit that they began at once to confer with each other, in their various habitations, and sent posts unto each other as to the proper, dignified, and orderly manner in which to recognize it. Their ancient instructions were to proceed to the Court where this august personage might be, and render homage, even Divine honors, for this Child was the son of Yaveh, long foretold, and had come to bruise the serpent's head. But these men were astronomers of high degree—"wise men as pertains to God's affairs." Mayhap they were of Issachar's well favored tribe, or had been tangent to the knowledge gained within his schools. At any rate they were burdened with the same deep lore—and "had understanding of the times, to know what Israel ought to do" (I. Chron. xii. 32).

Their task was one of moment, and one not to be accomplished well upon the spur of the moment. It was necessary to verify to their finality, all of the details, and to confer together as to their future movements. It is only credible, in view of what they *did*, to accord to them the full measure of interpretation. Their wisdom must have arrived at the conclusion that this was the Annunciation, and that an official visit was not to be dreamed of until decorum's fullest latitude had been observed. There was time enough to act when, whatsoever their calculations set forth, the child was old enough to walk, and lisp its mother's name. Meanwhile it was to them a day of preparation for a mission never to be duplicated. Rightly dividing the times, therefore, they seem to have allowed 9 months, and 15 months to transpire before appearing on the scene—the facts bear all this out; we are by no means manipulating with curious conjectures in premises where wise men may not tread; albeit without uncovered heads and shoes put off, it behooveth none to follow.

What the exact stellar configuration was we do not pretend to say, but we doubt not it may be calculated. "As the yearly rate of the advancement of the stars is known, and as the face of the heavens can be ascertained at any time in our own era, by means of the modern maps of the heavens, it would not be a very difficult task, if we could obtain the correct times of the motions of the planets, to calculate back to the time of the Passover of 3 B.C." (or of 4 B.C., that of the Annunciation!), "when it could

be readily determined what star in the constellation of Virgo, or the Virgin, was in conjunction with any other heavenly body; and thus determine forever which of the stars or conjunctions made known to the Magi that the time of the great Deliverer was come." *

Our own special part of the problem is the Chronological one, and it is done. The date for which a perfect planetary horoscope is demanded is that of the Vernal Equinox of 4 B.C., March 23d, and as collateral thereto of March 16th, the date of Gabriel's visit on the 24th of the 7th Civil month of 3995 A.M. to the Virgin Mary, the favored one among the women of Our Race.

What this planetary configuration of the heavens actually was, we leave for others to determine, and for still others to verify, merely stating that we think the stellar space deserving study is that between the equinoctial colure and the meridian of Spica.

"Now Mary arose in those days and journeyed into the hill country with haste, unto a city of Judah *
* * where she remained with Elizabeth, her kinswoman, *about* three months [*i. e.*, the months of Zif, Sivan, and Tamuz, which were the first three of her own blessing] and returned to her own house" (St. Luke i. 39-56), arriving there about the 3d of Ab, which was Friday, the 21st of June (Summer Solstice, Sabbath, June 22, 4 B.C.).

Elizabeth's final month (her 10th of Lunar Gestation, *i. e.*, @ 28 days, but her 9th @ $31 \pm$ days, as

* Page, "New Light," etc., page 128.

usually counted) was spent in the solitary quiet of the hill country, and when her time (forty weeks)* was fulfilled she bare a son who was John the Baptist, the last but by no means the least of those who had hitherto been born of women!

Now, the birth of John occurred on the 13th of Elul (Wednesday, the 31st of July, 4 B.C.) 284 days after the Vision of Zacharias on the 24th of Bul, and 147 days before that of Him whom he foreran; so that from the Vision of Zacharias to the Birth of the Messiah, was $284 + 147 = 431$ days inclusive, and from the Conception of John to the Birth of Jesus was 427 days; which periods have their significance to them who see the rhythm of the mystic numbers whereby truth reflects itself—for from the Flood, 656 A.M., to the Covenant, 2083 A.M., was 427 years, and from the Covenant to the Law, 2513 A.M., was 431 years inclusive; as was also the period from the journey out of Ur (2082½ A.M.), to the Exodus (2513½ A.M.) out of Egypt, even to the selfsame day, which in both cases was Tuesday, the 15th of Nisan.† Now the 13th of Elul being the Birthday, and so, counting as the 1st day of his life, the 8th day thereof was the next Wednesday, the 20th of Elul, or the 7th of August, at which time Zacharias's voice returned, he having been dumb for disbelief 291 days (Luke i. 57-79).

* The significant and mystic number 42, likewise comes out with regard to John, if we count the week of Abijah, which preceded his conception, and the week succeeding his birth, and up to circumcision!

† See Study No. Six, page 40.

[“Now the child was growing, and being strengthened in spirit; and was in the deserts until a day of shewing him forth unto Israel” (Luke i. 80), and as his ministry began when he was 30 years old, or two cycles later ($2 \times 15 = 30$) it could not have begun before the 13th of Elul (July 30, 27 A.D.) which was his 30th birthday in 4025 A.M.; nor yet before the 4th of Ve-Adar, which was Tuesday, the 19th of August that year, *i. e.*, the anniversary of the day on which Augustus Cæsar had died, and Tiberius had come to the Empire 14 years before. This 4th of Ve-Adar was the 1st day of the 15th year of Tiberius !

Further than that John’s ministry began in the 15th year of Tiberius, we are not instructed, but (in that dating the ministry even from the very beginning of Tiberius’ 15th year leaves us with but 128 days to reach the date of the Saviour’s baptism) our judgment leads us to the exact date, to wit : August 19th, or Ve-Adar 4th, as that on which John came preaching and Tiberius governing, or at least as that at which the word of the Lord came to him in the wilderness. But of this further, when we reach the year in question.]

The Birth of John was in the fifth month of Mary’s term, the 7th day thereof: her 6th month began Ve-Adar 9th, and had 27 of its days in the intercalary month, and ran over 3 into the next year, as we shall see in the proper place. (see pp. 88, 92, etc.).

Finally, to recapitulate the years of the generations from Creation down to the Vernal Equinox at

which the Annunciation occurred we have the following:

January 1st, 4 B.C., being Tuesday, March 23d was Saturday.† The which is verified in mean time from the Creation as follows:

	DAYS.
365.2422556+ days × 3995	- = 1459142.811161+
September 22d to March 23d,	- = 181.
Add Joshua's Long Day and Ahaz 10°	1.
	<hr/>
	Total, 1459324.811161+

i. e., 208,474 weeks and 6.811161+ days.

Sunday, 1	}	<i>i. e.</i> , Vernal Equinox of 3995 A.M. (=4 B. C.) was practically at the Sabbath end (<i>i. e.</i> , last day) of the 208,475th week from Creation.*
Monday, 2		
Tuesday, 3		
Wednesday, 4		
Thursday, 5		
Friday, 6		
March 23d, 4 B.C. Sabbath, .811161+		

And to afford another showing that our figures agree with accepted Chronology, the reader will kindly refer to page 88, "Measure of History." The Sunday or Dominical Letter F, found in the right hand upper corner of the year 4 B.C., indicates that its January 1st, was Tuesday. [In order to interpret these letters always start with a year (as for instance, 6 B.C.) in which A (= Sunday) occurs, then come *down* the stream of time calling out a week-day in

*It is not to be supposed that the Jews intentionally attempted any such accuracy as we are endeavoring to bring into these tests; but they attained thereto, and the closer we measure, the more the hand of Providence will appear!

† So, likewise, in 1889 and 1895 A.D.

regular order for each letter passed: thus January 1st on 6 B.C. A, = Sunday; 5 B.C. G, = *Monday*; 4 B.C. F, = Tuesday, etc.*]

Now in 4 B.C., January 1st being Tuesday, March 1st was a Friday, and hence March 23d was a Saturday as already shown, and in that these Dominical or Sunday letters are not of my own calculation, but are those commonly assigned to the several years of the Christian Era by all chronologists. the matter is proved by independent testimony.†

With September 2d of this year, the 28th anniversary of the Battle of Actium took place, and the 28th Octavian year began (*i.e.*, the 27th year of Cæsar, dating from the conquest of Egypt, 31 B.C., *ended*, and the 28th year began), extending to Sept. 2d, 3 B.C. It is important to fix this year, as we shall see.

THE YEAR OF NATIVITY.

3996 A.M., 4-3 B.C. Herod 68 years old, in his 69th, the 35-36th year of his Kingship by the Roman Decree, *i.e.*, *de facto*; the 32-33d from death of Antigonus, *i.e.*, of Herod's *de jure* reign. Augustus Cæsar

* N. B.—When two letters occur (as in 4 A.D. where F E, etc., are found) the first (F) refers to January 1st as Tuesday, and the second (E) indicates a new count because of the intercalary leap-day, February 29th, whereby its March 1st is one day (of the week) later than on a common year.

† See Bond, J. J. (*Assistant Keeper of Her Majesty's Record office*) "Handy-book of Rules and Tables for verifying dates with the Christian Era," London, 1889. A volume of great value, and a *tool* no Chronologist should be without.

60 years old, in his 61st; the 41st of his consulship; 28th of Octavianus; 27th Actiac; 24-25th "Augustus," first year of his fifth decade of Power; 4710-11 J.P., 774-5 Olymp., *i.e.*, CXCIV. 2-3 Olympiad; 750-1 A.U.C. (Varro) 745 Nab.; 4-3 B.C. Now the year 3996 A.M., = 3997 Astron., is Sabbatic from Creation (571×7), and therefore Sabbatic from the Exodus, $2513 = 1$; $3996 = 1484 = 212 \times 7$. But the number 3996 itself is the very opposite of Sabbatic to wit: 6×666 !

[The Calendric elements for 3996 A.M. are as follows: Sabbath, 1st of Tishri = Saturday, September 21st (X. *j*), Ancient Heb. Soli-Lunar Cycle begins; Wednesday, 7th of Tebeth = Wednesday, December 25th, I.A.C. (Anno Christi) begins; Wednesday, 14th of Tebeth = Wednesday, January 1st, 3 B.C. begins; Wednesday, 14th of Tebeth = Wednesday, January 1st, 4711 J.P. begins; Dominical Year Letter (corrected) *E* as to Julian Period on actual Roman count, 43d of Julian Era; Thursday, 29th of Tebeth = Thursday, January 16th, Golden Number Dionysius XVIII.; Tuesday, 14th Zif, April 29th, 751 A.U.C. Varro, 748 Polyb. 746 Fab.; July 12th, Metonic XII.; 775 Olymp. = CXCIV. 3 Olympiad; August 29th, altered Egypto-Nabonassan year, 746—but August 24th was Thoth 1st on the correct Nabonassan scale.]

It began with $11 \pm$ months of the 28th year of the Era of "Octavianus" to run. In this year the Edict of Augustus (issued three years before, to enroll the

entire Roman Empire) went into effect in the Province of Syria, all the population of which was soon in motion to their legal domiciles. Eusebius places this enrollment in the 33d year of Herod, as it is found to have been, that (33d) year, dating from the death of Antigonus, beginning in November-December, 4 B.C., and extending over to November-December, 3 B.C. Now the year began with the X. of the Cycle (see page 176, Measure of History) and Mary's 6th month ended on the 3d day thereof; her 7th began on Tuesday, the 4th of Tishri, extending to the 4th of Bul; the 8th from thence to the 7th of Casleu, and the 9th and final one to Wednesday, the 7th of Tebeth, which was December 25th—278 days from Sabbath, Zif 1st, 3995 A.M. (*i.e.*, March 23d, 4 B.C.).

Now as the days for the enrollment drew near, the Jews, who were to be enumerated by Tribes, repaired to their respective cities, and Mary and Joseph came from their abode in Nazareth to Bethlehem in order to be registered there against the day appointed. The city was so crowded before their arrival that there was no room for them in the Inn (guest chamber), the very flocks had been driven out into the fields, and their quarters turned over to the multitude glad of any sort of shelter. And so it came to pass that Mary, in spite of her delicate condition, was accommodated in a manger! Moreover, not only was this season a crowded one at Bethlehem because of this particular enrollment, but the fortnight between the 25th of Casleu (Feast of Dedic-

tion) and Tebeth 10th (Fast for the Siege of Jerusalem) was, even in ordinary years, a season in which the hospitality of the suburbs of Jerusalem was always taxed, and larger flocks for sacrifice than usual were necessary, to say nothing of the preparations for Purim and Passover soon to follow. The events and exigencies related in the Gospels should therefore cause no concern to faithful lovers of the truth. Had the Caravansaries of Bethlehem been otherwise than crowded, and the fields themselves untenanted by flocks, there had been rather fault to find than otherwise, and they do wrench the Scriptures who persuade themselves and confuse others by difficulties because of the season of the unseemly year, for to this day the flocks are in the fields in colder lands by far than Palestine the year around.

Nevertheless it was the coldest, and bleakest month of all the year, and the year itself was dismal with numeric dread ($6 \times 666 = 3996$!) The Human Race was at a crisis in its journey to the Tomb! The disease inherited from Eden was about to enter in upon its 7th and final phase—a Septenary that, we may be certain, had it run its unchecked course ($7 \times 666 = 4662$ A. M.) had placed ere this an unknown gravestone on a planet doomed!

But there was help at hand! there are no accidents with God! If His figures number even the hairs of our heads, think not that the cycles are uncounted and FORGOTTEN!

Now it came to pass that when her days were

accomplished, Mary "brought forth her first born Son, and wrapped Him in swaddling clothes, and laid Him in a manger."

And at Rome the Temple of Janus was closed, that was only open in time of war; for all the world went into a peace profound! Behold the very Prince of Peace was born, the Desire of all nations! and for 12 years, till he was presented in the Temple, there was war no more—anticipative of the Golden Age when pruning hooks shall take the place of spears, and swords be ploughshares in a sphere Redeemed! Amen; God speed the day! The very angels sang upon that glorious eve of promise, and the shepherds heard the message first: "Glory to God in the Highest! and on earth Peace, Good-will to men"! Prophetic of Millennial Dawn!

Who saith, in face of facts like these, *resulting as they did!* that Our Maker is an austere Master, reaping where He hath not sown? Hath He not harrowed in *thy* heart, Oh friend? and shall He fail to see the travail of His soul? Though there be tares that choke, thou, too, art wheat! and there be measures *three*. Now when the mills of God, which grind exceeding small, demand of thee thy quota of a measure of that meal, what wilt thou say? Perhaps to-day the Spirit and the Bride say, Come!

Now the shepherds came and viewed Him, and made known the matter, and all that heard it wondered, but Mary kept the sayings in her heart, and pondered over them as mothers do. But our task is hard Chronology, not the weaving of sympathetic

flesh about the skeleton of time. Let us therefore examine the following:

RECAPITULATION.

THE ANNUNCIATION.

3995 A.M., Nisan 24th.—The Sabbath Day.—4 B.C., March 16th.
After the Seven Days of Purification Ended ($16+7=23$).

THE INCARNATION BY THE HOLY SPIRIT.

About Vernal Equinox*

3995 A.M. ————— of ————— 4 B.C.

1st of Zif. = ^{i. e., on the} SABBATH. = 23d of March.

THE DAYS FULFILLED BY MARY.

In Zif,	29 days.	=	I. month.	=	In March, 9 days.
Sivan,	30 "		II. "		April, 30 "
Tamuz,	29 "		III. "		May, 31 "
Ab,	30 "		IV. "		June, 30 "
Elul,	29 "		V. "		July, 31 "
Ve-Adar,	35 "		VI. "		Aug., 31 "
3996 A.M.					
Tishri,	30 "		VII. "		Sept., 30 "
Bul,	29 "		VIII. "		Oct., 31 "
Casleu,	30 "		IX. "		Nov., 30 "
Tebeth	7th.	=	{ THE NATIVITY }		= Dec., 25th.
			{ On Wednesday. }		
278 days†		=	Totals.		= †278 days.

This is the normal Period of Gestation, as any mother in Israel can testify, and verify; and the

*Before it, if *at* the Annunciation, after it, if 7 days later, as we place it. Mayhap thereat exactly! and if so, then in some strict and wonderful correlation to the Vernal Equinox 32 years later, at which *Spica Virginis* was indeed a "Wave-Sheaf"! Here is, indeed, a mine of arithmography!

†The recognized Calendar of *Maternity* is *between* 9 Calendar months = 273 to 276 days *at soonest*, and 10 Lunar months = 280 days *at latest*. Thus 278 days is the normal average.

solemnity of its perfect Chronology is a significant guarantee unto the Human Race that the matter recorded in the first chapter of St. Luke's Gospel is the Living Truth!

[But let us pause a moment and examine what the net appears to have caught. We needs must use but brief explanation, for such as understand need little, and such as do not will most probably skip the discussion, although it is not really hard to grasp; and first as to a few

ARITHMOGRAPHIC CONJECTURES IN THESE PREMISES.

				DAYS.
Nisan	21st=Mar. 13th, 4 B.C.,	Mary of Age, Betrothed,		.36
"	24th= " 16th, "	Annunciation, -		3.00
"	28th= " 20th, "	Vernal Equinox, -		3.00
Zif	1st= " 23d, "	Conception, -		3.22
Tebeth	7th=Dec. 25th, "	Nativity, -		278.00
Nisan	14th=Mar. 17th, 29 A.D.,	Crucifixion, -		11,404.00
"	17th= " 20th, "	Resurrection, -		2.53
Total, -				11,694.11†

We know of nothing in our calculations so remarkable as this soli-lunar wonder ($11,687.75 \pm$ days = $32 \times 365.242256!$ *Solar* measure; $11,694.11 \pm$ days = $33 \times 354.367061!$ *Lunar* measure)! and it is the more remarkable in that we discovered it after these pages were in type, and only just in time to interpolate it before they were permanently cast into electrotype.

Now to show the character of these data upon two

* $11,687.75 \pm$ days = $32 \times 365.242256!$ *Solar* measure.

† $11,694.11 \pm$ days = $33 \times 354.367061!$ *Lunar* measure.

scales, both of which are intelligible to any one who can add and subtract accurately, we will give:

SOME OF THE FACTS.

Jesus Christ born Tebeth 7th, 3996 A.M.

Reckon to Tebeth 7th, 4026 A.M. $2 \times 5481 = 10,962$ days.

Deduct Special ☉ Intercalation, - - - 7 "

Total, - 10,955 "

Add to Baptism, Tebeth 22d, 4026 A.M., - - 15 "

" to same date, Tebeth 22d, 4027 A.M., - 354 "

" to end of Tebeth, - - - 7 "

" months of Shebet and Adar, - - - 59 "

" to 14th of Nisan (Crucifixion), - - 14 "

Total, - 11,404 "

SAME ON ROMAN CIVIL YEAR.

Jesus Christ born December 25th, 4 B.C.

Add to end of that year, - - - 6 days.

" 3, 2, 1 B.C., @ 365 days each, - - 1,095 "

" 1 to 28 A.D. inclusive, 28 years, @ 365 days each, 10,220 "

" from December 31st, 28 A.D., to March 17th,

29 A.D. (Crucifixion), - - - 76 "

" leap days (total for period), - - - 7 "

Total, - 11,404 "

There is much more that is remarkable in these premises, and of it we are forced to omit, for lack of space, much that we have, ourselves, discovered; but those who have the talent to pursue such matters, the requisite information as to the correct units, an appreciation of the arithmographic, and are willing to walk amid the land-marks without presumptuously disturbing them, may exercise their skill therein, with much edification. Let them take Imagination as an agreeable companion, and they will surely be accosted

by Mystery upon the way. Now if they walk there circumspectly, Wisdom, too, will thereafter join them and conduct them to the citadel where Truth presides. In the meantime let us return to Bethlehem, the "House of Bread."]

Thus the Nativity of Jesus Christ took place on Wednesday, Tebeth 7th, 3996 A. M., which is December 25th, 4 B.C. And the first enrollment under Cyrenius, then governor of Syria, took place at that very time. The Authorized version is badly mixed as to the translation of Luke ii. 2. It reads: "and this taxing was first made when Cyrenius was governor of Syria," but the literal translation of the Greek is, "This, the Registry first, was made, being governor of the, Syria, Cyrenius." The Vatican MSS. hath it, "This was the *first* Registry, etc." The Emphatic Diaglot renders the matter as follows: "This was the first Registry of Cyrenius, governor of Syria." Finally, we ourselves make it: "This was the *first* Registry made, while Cyrenius was administering the Government of Syria," for there was a second Registry made by him, an account of Archelaus' stock and kingdom, when he came some years later, the second time as governor, into Syria. To fix the date, therefore, St. Luke could not have been more explicit in his History, nor more so in his Chronology; for in view of this *double* enrollment (or enrollment and taxation), and of the two terms of Cyrenius as governor, his natural method of specification is that the Saviour was born at the *First* Enrollment of Cyrenius!

We believe that the Saviour was born before the actual enrollment, and therefore was duly enrolled. The Feast of Hanucah (Dedication) properly 8 days long, always lasted from Casleu 25th to the 2d of Tebeth, which that year was *Friday*, December 20th. Now, if Cyrenius naturally took advantage of this Feast to gather the people, but avoided their prejudices by waiting till it was well over, he would have had to wait over Sabbath, the 3d of Tebeth (Dec. 21st) also. This would have caused the enrollment to fall in the second week of Tebeth that year, that is, between Tebeth 4th and 9th (Dec 22-27th), and accordingly on the 7th (Dec. 25th) we find that the Nativity occurred right in the midst of it, which is agreeable to the importance of the matter! Now the writings of the Fathers imply that *Jesus was enrolled*; they appeal to the records, which of course were sent to Rome, and which for centuries were open to inspection and often quoted as evidence. No one disputed them, in those days no one could—they ignored them, just as men ignore such arguments and just such facts to-day.

Tertullian in his controversy with Marcion incidentally used these words, “ Finally, concerning the census of Augustus which the Roman Archives preserve as a faithful witness of the Lord’s Nativity ” (Tert. adv. Marc. lib. iv. c. 7). This testimony was not brought to prove the date of the Nativity, as if that date (Dec. 25th) had been called in question, but was adduced to show that the Lord had been born an infant, as all men are, which Marcion

denied. Again, in his treatise against the Jews, he speaks of Mary as the root of Jesse out of which Christ should grow, and then adds, that being reckoned as of the root of Jesse he was therefore enregistered, namely by Mary. "For He was of the country of Bethlehem, and of the house of David, *as among the Romans she is described in the census, 'MARY FROM WHOM CHRIST IS BORN'—in censu descripta est MARIA, EX QUA NASCETUR CHRISTUS*" (Tert. adv. Jud. tom. ii.). The testimony of St. Ambrose, St. Augustine, St. Chrysostom, is to the same effect (see Our Race News Leaflet, Number III.).

Finally, we offer an independent statement as to when this enrollment was made. The Chronicles of Eusebius, opposite the 32d year of Herod, we have the following correct annotation, "Quirinus being sent by a decree of the Senate into Judea makes a description of possessions and private dwellings (or, according to Mai's Edition, of possessions and *persons!*)" Now as the 32d year of Herod's *de facto* reign was 3995-6 A.M., we have Quirinus arriving in ample time to consummate his task at Bethlehem on December 25th, 4 B.C. He probably arrived in Judea in the middle of the 32d year, and completed his census by the middle of the 33d year.* The census was then sent to Rome where, for centuries, it was appealed to, together with the subsequent Acts of Pilate, by Christians in their controversies with both Jews and Gentiles.

Bearing upon this same 33d of Herod we also have the following ancient evidence:—"Under this Herod

*The Eusebian record covers both years.

the Great] in the three-and-thirtieth year of his reign, Christ was born, on the eighth day [Dec. 25th] before the calends of January" (*Sulpitius Severus*, "the Christian Sallust," 401 A.D.).*

This is the Chronological beginning of 1 A.C. according to the Gospels, *i.e.*, of *Anno Christi* 1, and dating back from Christmas day, 1894 A.D. It was 1897 years ago, or in the 1898th Julian year, back and inclusive! and here it was that Dionysius Exiguus supposed he was locating the beginning of the Christian Era, but he erred by falling short thereof 4 full years, in that his scale commenced December 25th, 4714 J.P., *i. e.*, in December of that year which we reckon as 1 A.D. upon the Julian Scale.

Now, at the Birth of Jesus Christ Rome was 749 years 8 months and 4 days old, and in her 750th (Varro) year, it being the 2d year of the CXCIV. Olympiad.

The new Roman Consular (and now the *Civil*) year came in on Wednesday the 14th of Tebeth, *i. e.*, January 1st, with the following

Consular List for 3 B.C.: Augustus (24-25); Imp. Cæsar Divi. f. Cn. Augustus (XIII.); then Q. Sabrius; M. Plautius M. f. A. n. Silvanus; then L. Caninius Gallus. Secular Games at Rome.

Now this first day of the new Roman year and

* Consuls omitted, as being not a matter of testimony and tradition, but one of calculation according to whatsoever Consular List this author followed. We prefer the record as an indication of current belief at that date, to its weight in mere calculation, the which we can make for ourselves!

Consulate, was the one on which the Child of Mary, and as it was supposed, of Joseph, but really of God and Mary, was circumcised and named. He appears to have been enrolled before he was named, and to have been merely designated to the Roman census takers as "Christus" or "Emanuel"!—not that they at all understood it or that others knew of it in that generation, but as though Providence so arranged it! as it were, for testimony in a later generation, when the matter was actually appealed to as a matter of record on the Roman archives and in terms which seem to imply that the actual reading was "Messiah," or its equivalent! This is by no means a fanciful supposition, there is evidence to warrant it; and moreover we are told in the Epistle of Ignatius to the Ephesians that "the Virginity of Mary, and He who was born of her, was kept a secret from the prince of this world; as was also the death of our Lord; three of the mysteries spoken of throughout the world, yet done in secret by God" (Ign. to Eph. iv. 10; see Apochryphal New Testament).

Is it to surprise us that God, knowing the craft of Satan in the matter of Adam and Eve, should have elected to be wiser than a serpent in the matter of the Second Adam? Not at all. Satan seems to have had no specific idea of the *identity* of Jesus, until the Voice from heaven at his Baptism struck like lightning through his realm! Hence his immediate effort at temptation and his abject discomfiture!

But to return to the records, as we have them:

Now when eight days (*i. e.*, the 8th counting the

Birthday as 1) were accomplished, for the Circumcision of the child, his name was called Jesus ($\text{Ἰησοῦς}=888$) on Wednesday, January 1st, 3 B.C., which was 291 days after the Annunciation; again the number on which Zacharias had been dumb! And on the 41st day, which was the 18th of Shebet Monday, Feb. 3d, 3 B.C.), He was presented to the Lord in the Temple of Jerusalem, it being the day of the Virgin's Purification according to the Law of Moses (Levit. xii. 2, 3, 4, 6), *i. e.*, after 40 days and 40 nights.

At this time both Simeon, an old man, and Anna, being of great age also, at least $13 + 7 + 84 = 104 \pm$ years old) bare witness of Jesus, and not only recognized Him as the Promised Messiah, but spake of Him to all those who looked for redemption in Israel. So that, from this date, 30 years forward less 40 days, men were justified in expecting (what all the world did then expect, as History relates, albeit some in a confused and disappointed manner) the Promised One (Luke ii. 1-38).

Now "when they had performed all things according to the Law of the Lord, *they returned into Galilee to their own City, Nazareth*" (Luke ii. 39), arriving there, probably in time to spend Sabbath, the 23d of Shebet, *i. e.*, after spending nearly a week of easy stages on the way. There they remained until the following Passover season, when, as their unbroken custom was to go up to Jerusalem *every year* (Luke ii. 41) they probably started, in the first week of Nisan (Sunday, the 7th, being Vernal Equinox) to go up, and were

found at Bethlehem by Wednesday eve, which was the sundown beginning of the 10th of Nisan.

Now, in 3406 A.M. the Captivity began (see Study Number Eleven, page 115). Reckoning this year as 1, we have 3430 as the 25th year of the Captivity. The year really began in Nisan, since $3406\frac{1}{2}-7\frac{1}{2}$ was the strict *unity* on that Scale (see Study Number Eleven, page 127). In this year Ezekiel had that wonderful vision (xl.-xlvi.) which he so explicitly dated (Ezek. xl. 1), and which terminated with the yet future Name of Jerusalem, "The Lord is there." Anticipative of the consummation of that prophecy, let us measure forward from this year, *i.e.*, counting the 26th year [$3431 \text{ A.M.} = (70 \times 49) + 1$] as *unity*. Let the measure be the *Hovetic* number (Eve) 565; $3431 + 564 = 3995 \text{ A.M.}$, and Immanuel *was* there! for He, Jesus, was "God with us," and had entered the Temple of his own body! Now all the earth kept silence for that year, $3995\frac{1}{2}-3996\frac{1}{2} \text{ A.M.}$; for Nisan 10th, 3996 A.M., really began after the *end* of the 565th year of Ezekiel's vision, and marked the first Passover of the 31 consecutive Passovers at which Jesus was *visibly* present. He came with great desire unto a 32d, if so be He might escape its preliminary cup — but had to drink it, and so failed to *see* its Feast! and it was His 33d Passover, if we reckon from the Nisan of Annunciation to Mary who was the daughter of Eve (Hovah 565).*

This Paschal week of 3 A.D. was quietly kept, and

* The relation of 33 and 32 to the life of Our Lord are very notable (see page 102).

perchance also its succeeding one of solemn anniversary (Nisan 24th, that of the Annunciation), was chiefly spent within the precincts of the Temple by all concerned. They then returned to Nazareth, where the young child continued to grow and wax strong in spirit, filled with wisdom, for the grace of God was upon him (Luke ii. 40).

With Herod this whole year was one of turmoil and madness. Towards its end he decoyed his son, Antipater, home from Rome, without letting the latter know what had been discovered against him, and arraigned him at once. In the meantime the Civil Hebrew year ended; so we proceed to the next, to wit:

3997 A.M., 3-2 B.C. In it there fell the following Consular List for 2 B.C.: Augustus (25-26); Cn. Cornelius Cn. F. L. n. Lentulus Cossus; L. Calpurnius Cn. F. Cn. n. Piso Augur.

In this Julian year, the 5th year of the Tribunicial power of Tiberius expired, and he asked leave to return to Rome, but it was refused.

Antipater was condemned early in 2 B.C. Whereupon Herod sent to Rome for permission to enforce the sentence, writing a new will, and making Antipas his successor, he being at the time exasperated against Archelaus and Philip, by the craft of Antipater. And now the Passover season again drew nigh, and the Holy Family repaired as usual to its Festivities. Herod's 34th year had begun in the preceding November, and he felt secure at last as to the matter of his successor. But when the wicked feel secure, doom standeth beside them.

It was a XI. year of the Cycle (page 177, Study No. Ten) and we shall follow it a while with close analysis.

The week preceding the Sabbath of *the* Feast (*i. e.*, of Passover) again found all Judea *en route* unto Jerusalem. Joseph and Mary, and the young child (now about 1 year and 3 months old, *i. e.*, some two "years" from the Annunciation) started for the Feast about Sunday, the 10th of Nisan. They spent some two days in easy journey, and about the 13th arrived at Bethlehem, where they rested. Their accommodations were far better than at the first recorded visit some fifteen months before, for we now find them decently accommodated in a "house" (Matt. ii. 11).

Thursday, the 14th, was Preparation day; Friday, the 15th, the Feast Day, and Sabbath, the 16th, was the High Day, that year, of the Feast; in all of whose festivities the city took the usual part. Upon Sunday, the 17th, Wave-Sheaf Day that year! the arrival of the Magians occurred, weary, no doubt, from a long and tedious journey. It was a strange cavalcade to arrive at Zion at such a time, and we may well imagine the interest excited when the next day (Monday, the 18th), refreshed and ready for their mission, they plainly stated its object and put the startling question, "Where is He that is born King of the Jews? for we saw his Star at its rising, and are come to do him homage."

They had not only seen this star while in the East as to their own terrestrial domicile, but had seen it in the Eastern skies, since Virgo with her Decans was

then, as we have seen, the Zodiacal sign of Spring, and dominated the zenith at midnight, rising at sunset.

Who these Magians were is of some consequence. We may fancy they were sons of Keturah, from India's coral strands; or mayhap they were wise men of "Israel" herself, men of our own ancestral race. They may have been of Gentile race; in fact, we deem it probable they, severally (there were three, tradition says), represented each of the measures of Noah's descendants: 1. Gomer, standing for Media and all Europe (Japhet); 2. Keturah, standing for India and all Asia (Shem); 3. Hagar, standing for Egypt and all Africa (Ham). At any rate, they were "*wise men*," and came from afar, the afar East, and South, and North, for the West still sat in darkness, and the Isles were waiting!

They came bethinking themselves of ancient lore, and willing to follow what from Seth's and Enoch's time, had been the long expected "Sign" of Him who was and is forever the Desire of All Nations far and near.

Now by the morrow (Tuesday, the 19th) Herod, having heard of their purpose, was alarmed, and all Jerusalem with him. The Edomite King, harassed already with a multiplicity of rival claimants for his fated throne, and steeped in murder after murder by the bloody solution he had put upon the problem of succession, now seems to have had dethroned what little spark of wisdom there was yet lurking in his heart. The wicked man divined the issue accurately

—it was the “Christ” * whom these strangers from afar had come to worship! (Matt. ii. 1-3).

With Herod, this new complication was a serious matter, and he was not equal to the situation. He was not a real Jew, but an usurper, and at heart a type of antichrist. But the matter was one requiring careful scheming, amid shoals that even he dared not to risk in too open a manner. His plan was deliberately formed. He issued (Wednesday, 20th Nisan) a summons for all the Chief Priests and Scribes of the people to come together upon the morrow (Thursday, the 21st) and put to them the deliberate question, “Where the *Messiah* should be born?”

There was but one answer: “Bethlehem,” and they cited proof (Micah v. 2).

It was sufficient, and they were dismissed.

On Friday, the 22d, he had a secret interview with the Magians, and “ascertained exactly from them the TIME [*i. e.*, when first] of the Star’s appearing” (Emphatic Diaglot). His object was to fix the age of the young child, and subsequent events demonstrate his success. Indeed, the slaying of the Innocents at Bethlehem soon after, from two years old *and under*, is explicit proof that the wise men had cast the horoscope with absolute precision (*i. e.*, according to some accurate set of astronomical facts) compassing the date of the Annunciation in 3995 A.M., the succeeding Passover in 3996 A.M., and this one of their arrival, 3997 A.M. And in that younger children than two years old were included in the sub-

* The Messiah, the Anointed!

sequent murderous decree of Herod, we have evidence that the wisdom of the Magians was very deep, and that Herod failed not to qualify it with rumors which no doubt had reached him as to events that had transpired the year before, and had already spread to some degree (Matt. ii. 7-8).

The king, full of craft, directed the Magi to Bethlehem, commissioned for a diligent search which he seems to have expected to be more or less long, and yet may have feared would be fruitless unless they started at once, in that the strangers who had come to the Festival had already begun to return to their own cities. Now, Herod pretended that he wished to pay personal reverence to the Messiah when found, and therefore directed the Magi to bring back word to him. And they, having heard the king, departed. Their departure from Jerusalem was thus at the nightfall beginning of the Sabbath eve (Saturday, Nisan 23d). And lo! the dominant star arose in the East at sunset (it was probably Spica Virginis! the one always formerly watched in view of the anticipated conjunction, and to which the planets came in whatever due arrangement was predicted), and they saw it, and it preceded them (or better, went "before" them, *i. e.*, rose in their sight) till it stood (*i. e.*, culminated) over Bethlehem, the place where the child was.

Now, credible tradition tells us that these men, scientific astrologists of high degree (in the only proper sense such as Joseph and Daniel were) made observations on the stars, and that they took the

zenith or meridian constellations at midnight; viewing them as they rose thereto, and verifying their altitude on this particular occasion in a *well*,* quite as convenient an “artificial horizon” as a tray of quicksilver.† Now, the night of their departure (Sabbath, the 23d) seems to have been clear, and their special joy is noted, which would imply that during their visit it had been continuously overcast, as if in contra-sympathy with Herod’s evil intent.

It was but a short journey to Bethlehem, some five or six miles south along the meridian of reference, and we may hasten with them and be there at midnight, when the culmination was verified, it really matters not exactly how, in that seeing it to their complete satisfaction they rejoiced with very great joy (Matt. ii. 9-10).

We have interpreted these events as falling between the 21st and 28th of Nisan, and the whole of the Magian visit as comprehended between March 21st and 28th, 2 B.C. It may, perhaps, with more propriety, be thought by some to have occurred from the 10th to the 17th of Nisan, and so from about the 14th to the 21st of March, the latter being doubly notable on the year in question. On the whole, however, we prefer the present emplacement (*i. e.*, the

* There is one at Syene, in Egypt, where the sun at meridian shines vertically down, and by reflection vertically back, at high noon of the Summer Solstice.

† I have myself (as have probably most army officers) “taken time” by the sextant upon hundreds of occasions with the modern “artificial horizon”: I doubt not that the well of the Magi may have served a similar purpose.

week *following* Vernal Equinox) until, by reversing the Cycles, those skilled in the art shall have mapped out the configuration of the midnight sky for the Vernal Equinoctial day of 2 B.C., and studied its daily variations for the week before, and the week after; the which must then be compared with the configuration for Winter Solstice, 4 B.C., and its succeeding week, and that of the week succeeding Vernal Equinox, 4 B.C. All this being known for Jerusalem, will enable them to say just what really occurred as to the normal elements of the sky, and us, perhaps, to fix the Chronology positively.

Now there be some that think the Star of Bethlehem was an abnormal thing, a merely supernatural display of wonderful light, a comet, a pillar of fire, etc., etc. We do not accept this interpretation. It not only precludes all hope of astronomical verification, but is open to the objection, that, aside from the Gospel of St. Matthew, none of the Historians of that day make note of any such occurrence, whereas they do note all such unusual things as came under their observation. An abnormal wonder in the heavens would certainly have attracted even the common mind: but only the "wise" appear to have noticed this, which is in natural keeping with what we contend the configuration was. So we are personally satisfied that it will turn out to have been a remarkable Luni-Planetary "spread" in an appropriate place upon Jacob's Belt, and that the Key Star of the proper Constellation again came to the Zenith when the Magi reached the place where the young Child lay.

But it was not an hour at which to invade the sanctity of even that humble family circle. Their mission was a dignified one, and their manners, in keeping, were polished. They came to worship no ordinary king and must have treated him as they would any common one. So they camped at the Well of Bethlehem, and rested for the remainder of the night.

It was doubtless at this time that they received their warning, in a dream, not to return to Herod. Upon the following "morning," when the Sabbath was fully come they gained the desired audience, and when they were come into the house they saw the Child, with Mary his mother,* and worshipped HIM,† prostrate. Then, opening their treasures, they presented unto HIM† gifts; gold, and frankincense, and myrrh (Matt. ii. 11).

Now the very time of this adoration should have taught a faithful generation (of such as followed Moses, and could read between the lines of Scripture) that it was propitious of events that all expected. The birthday of Moses was 2433 A.M. He bade the people expect one like unto himself, to come, as all the Prophets show, in Jehovah's Name. Now Moses was born in 2433 A.M.; count it as *unity* (1); 3997 A.M. is the 1565th year inclusive—suggestive of H. V. H. J. But when Moses was 30 it was 2463 A.M., the 1565th year of which, inclusive, is 4027 A.M.! *q. v.*

* Mary always in the background, a happy mother only!

† No one *shared* that Homage! No trace of Mariolatry here! and none of it in the Bible! nor in Primitive Christianity!

Now it was the express Image and Glory of the Father that had come among us in those days, For there is no Saviour but Jehovah, whose Angel was again on earth, but now in bodily begotten form! Amen.

“In Ex. xxiii. 20, we read ‘Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions, for *my name* is in him. But if thou shalt indeed obey his voice, and do all that I speak, then will I be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee,’ etc.

“This might by some be supposed to mean that Moses was God’s angel or messenger, to lead the Israelites, but in Ex. xxxii. the Lord said unto Moses, ‘Now, go; lead the people unto the place of which I have spoken unto thee: behold mine Angel shall go before thee.’ And in Isaiah lxiii. 9, we read, ‘In all their afflictions he was afflicted, and the Angel of his presence saved them,’ etc.

“If you have a Concordance of the Bible and will open it at the words ‘send’ and ‘sent,’ you will be surprised how often our Lord uses these words in reference to himself.

“Thus we have the Angel Jehovah, the Sent Coming One, the very same one we have in the gospel, who in the plan of redemption took a subordinate place, was sent, the obedient one, the dependent and trusting one, who himself said, ‘My Father is greater

than I.' He was this only officially, not essentially, for he also said, 'I and my Father are one.' At that early period he was regarded as a very exalted personage, and was spoken of and spoken to with reverence as the vicegerent of God and their divine patron and guardian. Daniel speaks of Michael, the prince of the people of Israel, who with Gabriel withstood other principalities and powers of the heavenlies, who were giving aid to the enemies of Israel.

"The apostle John, in his second epistle has written words, the meaning and force of which are lost to the church by its slumbering and sleeping on the subject of the Bridegroom. He says in the seventh verse, 'For many deceivers are entered into the world, who confess not that Jesus Christ is come in flesh. This is a deceiver and an antichrist.' Many men who are infidels are ready to confess that Jesus Christ came in flesh. Rousseau, Renan, and many others have written eulogies on him, believing that he came in flesh, just as they believe Socrates, Plato and others came. Moreover, strictly speaking, it is not true that Jesus Christ came in flesh, unless we translate his name into the titles set forth, the subject of this essay—Jahveh, Angel, the Angel Jehovah, the Sent One, The Word of God was made flesh, became flesh, and was called Jesus Christ.

"The word John used is just the same that John the Baptist used when he was in prison, and sent his disciples to Jesus to ask 'Art thou he that should come (Ho Erkommenos), or look we for another.' The Apostle John says, 'Whoso confesses not that Jesus Christ is

Coming One in flesh,' and the straightforward reading of it is: *Whoso confesseth not that Jesus Christ is JOHNAH INCARNATE, is a deceiver and an antichrist.*"*

And so that particular Sabbath ended, and with it, expressed by all that had transpired, the simple preparations of the Magi for their hasty return were fully completed.

Sunday, the 24th of Nisan; so they departed, as soon as it was dark, going into their own country by another way (Matt. ii. 12)!

Now there is always time enough, but none to spare, when God begins to act. Hence, when they were gone, that very night the Angel of the Lord appeared to Joseph in a dream, saying: "Arise, take the child, and his mother, and fly to Egypt; and remain there until I speak to thee; for Herod is about to seek the Child to destroy him." And who shall say that Rachel had not had forebodings in her dreams, or that the sleep of Bethlehem was just as calm as usual?

Joseph arose at once, and departed that night for Egypt. There was little need of extra preparation, as he had probably contemplated a return to Nazareth instead, and had gotten ready for an early departure any way. Such was the strange and secret anniversary of the Annunciation! And we may be sure the Virgin Mother's thoughts reverted to the past and vainly strove to peer into the future. As for the journey, the Angel of the Lord knew the way.

"Jehovah," By John Avil, 62 N. 39th St., Philadelphia, Pa. And many other wonderful works upon the *Names* of God.

down to and the way up out of the Land of the M
tery (Matt. ii. 13-14).

Now it did not take Herod long to perceive he had been deceived by the Magians. He greatly enraged and despatching emissaries (means *haste*!) he slew all the male children in Bethlehem and in all of its vicinity from the age of years, and under—*according to the TIME which he AC*
RATELY learned from the MAGIANS (Matt. ii. 16; *Err*
Diaglot). And so Rachel came into another g
(Matt. ii. 17-18)! The massacre at Bethlehem must be placed before the end of Nisan; it needs be that has its part in our "upset" generations, and G policy seems to be to hasten it (John xiii. 27, 30)—too, he delays his good things to the very end—wh
a double lesson of confidence and patience (John ii.

Herod's mission was now practically over, and deadly sin was followed by speedy retribution. was not a well man, and his disease at once took an incurable phase. Soon after this Judas and Matthias, two learned and popular Rabbins, deceived by a rumor that Herod was dead, incited their scholars to cut down the Roman Eagle which Herod placed over the great gate of the Temple and which was a scandal and abomination to the Jews. The emute was soon quelled and the ring-leaders brought before the principal men among the Jews, who were forced to condemn them, for fear of their own lives. Herod thereupon caused them to be burnt alive; "that very night," says Josephus, "there was an eclipse of the moon" (Antiq. XVII. c. 6) July 1

c. In the assignment of this eclipse we follow
 re, to wit: early in the morning, the orb went
 on still eclipsed (middle of the eclipse 5h. 53m. 51s.
 civil time) and the incident not only agrees in
 very particular with the record of Josephus, but
 gives ample time for all the occurrences between it
 and the death of Herod, and between the death of
 Herod and the succeeding Passover* (see Page,
 "New Light," pp. 73-91). On the day of this eclipse
 Herod deposed Mathias, and made Joazar High
 Priest in his stead (Josephus Antiq. XVII. cap. 6,

4 But after the eclipse Herod's malady began to
 grow rapidly worse until it arrived at a crisis. He
 was therefore advised to try the warm baths at Cal-
 nee, near Lake Asphaltites. Here his disease was
 to his height, and after continuing there some time
 to no effect he returned to Jericho, and issued orders
 throughout all his dominions for the principal men to
 assemble to Jericho, which they could easily do in con-
 junction with the forthcoming journey up to the
 Feast of Tabernacles, now also at hand.

SABBATIC YEAR (65TH).

398 A.M., 2-1 B.C. Sabbatic year, end of Daniel's
 1st *Shabua* (ix. 24). When Augustus heard that

The difficulties surrounding the assignment of the death of
 Herod to a period just subsequent to the *other* eclipse, usually
 assigned upon (March 12-13, 4 B.C.), led even so high an authority
 as Saliger to abandon it and select the one of January 20th, 752
 B.C. (according to the old tables, and of which more anon), as
 the only one that did not involve the entire account of Josephus
 in gross incongruities. The whole trouble seems to have arisen
 from the misdating of the deaths of Herod and Augustus Cæsar.

Herod had slain the infants at Bethlehem, and among them one of his own sons (as was then reported in Rome) he said, "Tis safer to be Herod's sow than his son," (Macrob. Saturn. L. II. cap. 4). Augustus sent Herod leave to banish Antipater, to cut off his head, as he pleased. Herod now seized all the most noble of the Jews, and shut them up in the Hippodrome at Jericho, and ordered Salome to slay them at his death, so that there might be no mourning thereat, and Antipater, thinking himself dead, tampered with his keepers and got free. Herod, hearing of it, sent a servant who slew him and buried him obscurely. We date this event upon Thursday, the 2d of Casleu (*circa* Oct. 29th, 2 B.C.) and on the 7th of the same month died Herod himself (that year early in November, *circa* Tuesday, 3d of November, 2 B.C.). Ussher also places the death of Herod in November, citing in support thereof a Jewish tract, *Megileth Thanith*, or the "Book of Fasting," in which, under date of Casleu, is found "The 7th, a fast-day; because on it Hurudes, enemy of the wise, died; for it is a joy before Christ when the wicked depart."*

* From Nisan 24th, 3997 A.M., to Casleu 7th, 3998 A.M., the dates falling in 2 B.C., gives us a period of 219 days between Joseph's Dreams, $\frac{2}{5}$ of 365 days; the trips down and back being taken as of equal length, make the stay in Egypt to have been about the same, 219 days. From the time Joseph originally came from Nazareth to go up to the Feast, to his return thither from Egypt seems not to have been more than 256 days. The Saviour missed no Passover save the one just before which he was crucified!

Now, we also, as we pen these lines, hold in our hands (open at page 29) De Sola and Lyon's Standard Jewish Calendar, for the current Fifty years (5614-563 M.J., 1853-1903 A.D.), wherein, under the month of Casleu, and opposite the 7th day thereof, we find the record, "*Festival on account of the death of Herod the Great!*" This almanac was loaned us by a Rabbinical friend, one who is personally wise enough to be interested in our effort to establish the truth, irrespective of its outcome! and this with a breadth of liberality that has rarely, in our own experience, honored such of our own Christian Scribes as we have gone unto for aid in our undertaking. Can it be that Israel's doctors are as a class as illiberal to-day as Judah's were yesterday, and that Judah's of to-morrow are to justify themselves more, after all, than those of backsliding Israel?

Now we accept this date, November 2-3d, 2 B.C. for the death of Herod the Great, not only because it is agreeable to other and independent Historical conditions, but because it is thereby rendered possible to harmonize the statements of Matthew and Luke with each other, and with Roman History, which other dates for this event do not compass without awkward difficulties. Herod was thus born in a Sabbatic year, and died in one at the age of 70 years; 34 years after he had procured the death of Antigonus; in the 18th of the Temple he had begun; in the 35th after the capture of Jerusalem; after he had been King *de facto* for 37 years, that is, in the 37th year of his reign from the inauguration at Rome. That is, in Novem-

ber of 3998 A.M. [=4712 J.P. = 776 Olymp. (*i.e.*, the 4th year of the CXCV. Olympiad), = 752 A.U.C. (Varro) = 749 A.U.C. (Polybius) = 747 A.U.C. (Fabius) = 747 Nab. = 2 B.C. = 30th of "Octavius" = 26th of "Augustus" = 29th of "Actiac" = the 43d of Cæsar's successive Consulate = the 63d year of Augustus Cæsar, or when he was 62 years old, to wit: in the 44th Julian year.

Now, to revert a moment: at and upon the time of Herod's death, the angel of the Lord appeared to Joseph in Egypt, saying, "Arise, take the Child and His mother, and go into the Land of Israel; for they are dead who sought the Child's life." Then he, arising, obeyed; but on reaching Palestine he hesitated, upon learning that Archelaus reigned in his father's stead. So he was warned a second time, and returned to Galilee, coming back to Nazareth (not under Archelaus!*) 75 miles north of Jerusalem where they lived thenceforth—and so Jesus came to be called "the Branch"—*Nazar* (Matt. ii. 19–23; Isa. xi. 1), *i.e.*, a Nazar-ite! and Christians "Nazaries." And there he continued, and grew, and waxed strong in spirit, filled with wisdom, and the Grace of God was upon him (Luke ii. 40), as at the first.

But as to the eclipse selected as the one preceding the death of Herod, we admit that there is no dearth of eclipses at this period, nor do we feel absolutely committed to the particular one thus selected. Th

* Herod's very last Will, after the death of Antipater, made Philip Tetrarch of Gaulonitis, etc.; and Antipas, Tetrarch of Galilee, and Paneas.

choice has nothing to do with our chronological harmony as an entirety. From other chronological reasons the death of Herod must have occurred in 752 A.U.C., and there not only happens the eclipse of July 17th therein, but also the one referred to and defended by Scaliger, and placed in Pingree's table upon January 20th, 1 B.C. Were the selection to be made between it and that of March 12-13th, 4 B.C., there could be no hesitation whatsoever with those who would give due weight to the other historical matters involved in a fair harmony. Between a March 12th eclipse and a Passover which followed Herod's death *there is not enough time* to allow for incidents actually recorded as having occurred! Between a January 20th Eclipse and such a Passover *there may be*, but we consider it questionable. Whereas, between a July 17th Eclipse, a death on Nov. 3d, and a succeeding Passover, there can be no lack of time—the objection, if any, would be that there was too much. But be this as it may, and whichever of the Eclipses of 752 A.U.C. may eventually prove to be the proper one that preceded Herod's death, we wish to have it clearly noted that both of them fall within the year 752 A.U.C., and agree with the Herodian years set forth above—this is our particular contention, that Herod died either at the end of 2 B.C. or at the very beginning of 1 B.C., and as there was a notable Eclipse preceding either date, both falling in 756 Olymp. we leave our readers to take their choice, and for ourselves select that of July 17th, 2 B.C.

Concerning the other, however, which I shall call

the Scaligerian eclipse, I have been kindly furnished with the following additional data by Andrew Armour, Esq., of Minneapolis, Minn., who was born in the same parish with Cunningham, the re-calculator.

“Total eclipse of the moon January 9-10th (old style), 1 B.C. Central at Jerusalem, *remarkable* for its duration. This eclipse was calculated by William Cunningham, Esq., prophetic and chronological writer, who died in 1849 A.D. It was verified by Prof. T. Henderson, Royal Observatory, Edinburgh, in 1835, who testified as follows: ‘It appears from the calculation made here (which I have examined) that the moon was totally and centrally eclipsed on January 9th (old style) of the year 1 B.C., according to the chronologists, or of the year 0, according to the astronomical mode of reckoning,* and that the times by the meridian of Greenwich were: Beginning of eclipse 8 h. 5 m.; of total darkness 9 h. 54 m.; middle, 10 h. 44 m.; end of total darkness, 11 h. 34 m.; end of eclipse, 12 h. 31 m. Signed, T. Henderson.’”

From such an eclipse to a Vernal Equinoctial New Moon, there are at least 60 days more than from one occurring on a March 12th, so that where additional time is a serious requisite there will be little hesitancy in making the selection. In the meantime we are satisfied that the only legitimate selection lies between the two of 752 A.U.C., as duly set forth. Now

* There have been various modes of designating the transition year or line between B.C. and A.D. years. The object of our own calculations is to fix upon *duration* as such, and page 153, Study Number Ten, shows the result.

at any rate, it was some time before the death of Herod was announced, by Salome and Alexas, who first released the prisoners in the Hippodrome. The public announcement was then made, his will read, and the soldiers, coming by bands, swore their allegiance to Archelaus, whom Herod named as his successor.

Whether Herod's body was embalmed is not mentioned. If it was, as we consider to have been probable, there would have been some 40 days necessary to complete that matter, which, with 30 added for special mourning, make 70 in all, as was proper on an Egyptian or even a Hebrew basis (Gen. 1. 3; see study No. Five, pp. 102-103), before the final obsequies could have been in order to begin! Selecting as we do the eclipse of July 17th, we have therefore the fullest necessary scope (125 days) for whatsoever was regarded fitting in the matter, as we now propose to show:

After the disclosure of the death of Herod (perhaps 2 days) Archelaus next arranged for the swearing in of the soldiers (2 days) and the funeral of his father, which, however arranged, occupied a considerable time in preparations at Jericho (70 days), before the long march (25 days) to Herodium, where he was buried, took place. Here another week of mourning was added, after which at least a couple of weeks were occupied in the return trip of the large military cavalcade to Jericho,* where Arche-

* There is a notable parallelism between the conduct of this funeral and that of Jacob, not to be overlooked by those who

laus was soon busy with preparations for a flying trip to Rome, in order to obtain Cæsar's recognition.

In the meantime the friends of those whom Herod slew had been active, and Jerusalem was filled with discontent and conspiracy. Archelaus therefore hastened to Jerusalem, "where he was received with acclamations by the people. He addressed them, making fair promises, to be fulfilled if Cæsar should confirm him in the kingship. But the people were not content with vague assurances; they had certain definite and practical grievances, which they desired to see righted at once, and they petitioned the new king accordingly. He answered them by assurances of his intention to do what was right. Thereupon, because he would not bind himself by any definite promises, there arose at once a sedition, which required some effort to suppress. Archelaus intended to go to Rome to secure Cæsar's approbation of his father's will; and now dispatched his general to ask the people to wait until he should have returned. But this ambassador was put in danger of his life by the violence of the men whom he endeavored to persuade; and others, afterwards sent by Archelaus, were treated 'not as messengers sent by him, but as persons that came of their own accord to mitigate their anger and [the seditious] would not let them

are exercised over the chronology involved in the latter. In both instances we have the preparation (and, perhaps, the embalming and mourning) and ceremonies before the start, the long journey to the place of sepulchre, the additional week of mourning there, and the return trip.

peak.' While the suppression of this insurrection was at its height the Passover occurred."

"CXCIV. Olympiad. Dimatrus (Gr. Dimaratus), Ephesian, the second time, *Stadium*," 1 B.C.

RECAPITULATION.

Death of Antipater, 2d of Casleu = Oct. 29th, 2 B.C.

+ 5

Death of Herod, 7th of Casleu = Nov. 3d, 2 B.C.

Hence from 7th of Casleu to end of month, 23 days.

All of Tebeth, - - - 29 "

" Shebet, - - - 30 "

" Adar, - - - 29 "

14 days of Nisan, - - - 14 "

Total, - - $\frac{125}{125} = \left\{ \begin{array}{l} \text{Monday,} \\ \text{14th Nisan.} \end{array} \right.$

Parallel:

From Nov. 3d to end of month, 27 days.

Dec., - - - 31 "

From Jan. 1st to March 8th, 1 B.C., 67 "

Total, - - $\frac{125}{125}$ "

OBSEQUIES OF HEROD.

Death concealed for $x =$ - - 2 days.

Soldiers summoned, $y =$ - 2 "

Embalming, $\left\{ \begin{array}{l} 70 \text{ in all,} \\ \end{array} \right\}$ - 40 "

Mourning,* $\left\{ \begin{array}{l} 70 \text{ in all,} \\ \end{array} \right\}$ - 30 "

March of Procession, - - 25 "

Additional week of mourning, - 7 "

Return trip, - - - 10 "

Spent in final preparation,* - $\frac{9}{9}$ "

Total, - - $\frac{125}{125}$ "

* The period of Mourning may be omitted, and the 30 days accorded to the final period of Preparation, if thought preferable; the assignment is presented merely to show that there is ample time for the matter. We doubt the exactness of the assignment of this Feast as the date of Herod's death, for the Jews so often alter dates to fit unoccupied days on the calendar, that any time in November, or thereabouts, will satisfy the matter as a fact.

Finally, from Birth of Saviour to Death of Herod, 3996 A.M.:

7th of Tebeth to end of month,	22 days.
Shebet, all of month,	- 30 "
Adar, "	- 29 "
Nisan, "	- 30 "
Zif, "	- 29 "
Sivan, "	- 30 "
Tamuz, "	- 29 "
Ab, "	- 30 "
Elul, "	- 29 "
3997 A.M., all of year,	- - - 354 "
3998 A.M., Tishri, all of month,	- 30 "
Bul, - - -	- 29 "
Casleu, to 7th of month,	7 "
Total, - -	678 "

Parallel:

4 B.C., Dec. 25th to end of month,	6 days.
3 " all of year, - - -	365 "
2 " Nov. to 3d of month, -	307 "
Total, - -	678 "

$$678 = 2 \times 3 \times 113.$$

In view of the explicit testimony of St. Luke (ii. 41) we cannot escape the conclusion that in spite of the troubled state of affairs in Palestine, and the matured outbreak against Archelaus, the Holy Family repaired as usual to the Feast of Passover, in 1 B.C., and hurried back to Nazareth at once so soon as it was over, all former opinions, our own included, to the contrary, notwithstanding.

As for Archelaus he soon quelled the sedition, slew 3000 of its originators about the temple and drove the rest to the mountains. Then he, with his mother, Malthace of Samaria, and many other friends sailed to Rome as did also his aunt Salome, with all her progeny, and many of that kindred, apparently to

help Archelaus, but really to oppose him; Antipas also, and his mother, Cleopatra of Jerusalem, and many of that clique came to Rome petitioning for the crown that had once been settled upon him. At Rome all of them deserted Archelaus, and assisted Antipas; but Cæsar, hearing both sides, courteously recognized Archelaus, and carried out Herod's final will, save that Archelaus was now called an Ethnarch instead of a Monarch. Meanwhile Varus came from Antioch, quelled the Judean insurrections, and left a legion in Jerusalem. Sabinus, the Procurator, used it to raise large sums of money, and at Pentecost was besieged by many thousand Jews, while tumults and insurrections re-rose all over the kingdom, among them those of Theudas, cited by Gamaliel (Acts v. 36); and Simon, Herod's slave, who was defeated by Gratus, and Athrondes (defeated by Archelaus on his return); so that Varus marched again to Palestine with two legions, relieved the one he had left, besieged in the Castle of Jerusalem, crucified 2000 Jews, settled the country and returned to Antioch. But first he allowed fifty eminent Jews to go to Rome as ambassadors who, with the 8000 there, solemnly petitioned Cæsar, still hearing the Herod factions, no more to be ruled by kings. And so it came about that Archelaus was made an Ethnarch, Herod's will in general being otherwise followed. At this time also occurred the effort of Alexander of Crete to obtain a seat upon the throne of Herod, though coming to Rome to press his claims he only got a seat in one of Cæsar's galleys!

Consular List for 1 B.C.: Augustus (XXVI.); Octavianus (30th) · C. Cæsar Aug. f. Divi. n.; L. Æmilius L. f. L. n. Paullus.

And this year Lysanias was ruling in a part of Abilene, but the family of Herod was not yet settled in their bequests, which were still under investigation at Rome.

The Era of Pisa begins in 1 B.C.=753 A.U.C., preceding the common Christian Era by 1 (Bond, p. 225). Birth of St. Paul about April 27th of this year.

THE SIXTY-SEVENTH "WEEK" BEGINS (DAN. IX. 24).

3999 A.M. 1 B.C.—1 A.D. At last Archelaus returned from Rome, an Ethnarch, and his brothers Philip and Herod (Antipas) also, Lysianus retaining part of Abilene. Archelaus at once deposed Joazar, for conniving at the tumults, and made Eleazar High Priest in his stead. Augustus Cæsar, too old to take the field in person, sent his grandson Caius to quell certain Eastern troubles of small moment, and so the year 1 B.C. ended and the common Christian Era 1 A.D. began: on January 1st of 3999 A.M.=that of 4714 J.P.; 777 Olymp. (CXCV. 1 Olympiad)=753 A.U.C. (Varro)=750 A.U.C. (Polybius)=748 A.U.C. (Fabius)=748 Nab. in the 31st year of the "Octavian" Era, the 27th of the "Augustan," the 44th year of his consecutive Consulship, the 30th of the "Actiac" Era, the 64th of Cæsar's life (63 years old). It was the 46th Julian year, and owes its incongruous place to its author, Dionysius Exiguus, a Scythian and a Roman abbot, who in 527 A.D., invented the era, computing as he thought from the Nativity, but erring thereat

to the 1461st day thereafter, the common era being one year nearer, but still erring by 1102 days (see Study No. Ten, page 153).

With 1 B.C. Cæsar's 13th Consulate ended, *i. e.*, dating from the time (3986 A.M.) he buried Agrippa, and made Tiberius his associate in the Empire.

Now it will be seen by those who will consult the Measure of History, page 153, that January 1st of 1 A.D., which fell in this year, 3999 A.M., was 9 months before the beginning of the Civil Hebrew year 4000 A.M., and that the 12 months of this latter year must be passed before we can reach the 1st year of a new 1000, to wit, 4001 A.M. Hence, it will be patent to our fellow students that the current, or common A.D. (*Anno Domini*) years begin $1\frac{3}{4}$ years too early to run by full 1000's on the A.M. scale! That is, the *logical* 1st year of the 5th thousand years of the genealogies is none other than 4001 A.M., and therefore to pass from one scale to the other this $1\frac{3}{4}$ years must always be added or subtracted, as the case may be.*

It is thus manifest that it is safer for chronological purposes to come down the A.M. scale, or else to "back up" along the Julian Period. With the Harmonized Scale of Time, however, as set forth in Study No. Ten it is immaterial what scale we employ since a ruler applied to the year on any scale will point out the proper place upon any of the rest.

* That is, we do so to *interpret* one scale into another; we do not actually *add on* so much time, but we translate the reference into a scale that is misdated, or *vice versa*; from one (A.D.) that is misdated to a consecutive one (A.M.).

With Saturday, January 1st 1 A.D. began. It was year XV. on the Metonic Cycle, XVIII. on the Lunar and II. on that of Dionysius, it was also the 12th of the 14 years suffered by Augustus Cæsar to pass without a *leap* or bissextile day, in order to correct the error incident to misunderstanding the leap-year principle during the first 36 years of the Julian count introduced by the great Dictator. In it the Saviour entered upon the 4th year of his earthly life.

Consular List for 1 A.D.: Augustus (27-28), Octavianus 31st, Actiac 30th; P. Vincinus M. f. P. n. P. Alfenius Pf. Varus.

CHRONOLOGICAL NOTES.

If to 3999 A.M. taken as 1 A.D., which is correct upon the common scale, we add 1655, we obtain 5654 taken as 1656! so also in the year 1893 A.D., 5654 M. of the Jewish Era, we have a repetition of the Notable Flood Date! and just 120 years ago (1656-120 = 1536)! the English enacted (1772 A.D. 1st year of effect 1773 A.D.) that Jews should be admitted to all the rights and privileges of British subjects after a year's residence in any of their colonies. We may from now on confidently look for more and more marked Jewish movements, 5655 M.J. being the last of a notable block, and 5656, V. H. V. H., being central in another.

The year 1 A.D. (overlapping onto 3999 true A.M.) was 3761-62 M.J. upon the modern Jewish Era, from which other years upon either scale can be calculated. Thus, deduct 238 from any true A.M. date to obtain the corresponding years upon that of the modern Jewish

Calendar. According to Clinton the Christian Era is 4138 A. M.; H. Grattan Guinness makes it 4128 A.M.; Shimeall's date was 4133 A.M.; Cunningham's, 4107 A.M.; the LXX., according to Pezron, make it 5872; Constantinopolitans and Russians, 5508 3 mos.; Eusebius, 5200; Josephus (corrected), 4648; Riccioli, according Vulgate, 4184; Maestlin, 4079 3 mos; Moses Maimonides, 4058; Regiomontanus, 4053; Ussher, Oct. 23, 4004; *Petavius*, 3983; *Scaliger*, 3950 or 3947; Calvisius, 3949 3 mos.; Arias Montanus, 3849; and some of the Jews 3670; in fact, according to Hayden, there are about 140 dates assigned to the Creation, varying from 3616 to 6984 B.C., and which are reckoned back from this particular year, 1 A.D. Now, what about them all? Simply this: Varying data, no particular Astronomical basis, and no really consecutive Log-book-system; in fine, the discrepancies are based on incomplete premises and data, and on natural human misjudgments and assumptions. But the question naturally arises: What guarantee, then, have we that the *present* estimate, 3999 A.M. = 1 A.D. is correct? The reply is, small guarantee, *unless* by individual study it is personally verified and found to be impregnable!* But in the meantime, to such as have neither time nor inclination to undertake such a task, we would state, by way of encouragement in its favor, that no such system as this has ever before been

*And yet this, that it satisfies a consecutive Study of the ancient authorities, in their own premises, and at any rate gives reasons for its own measures, and the sum of them, binding them together here and there by references that are satisfied!

evolved, nor has any other system of Chronology been equipped with such a Harmonized Scale of Time as that in our own possession.* Moreover, truth is self-evident, at any rate needs but little demonstration. The *fruits* of the system are good enough to prove it is at least *better* than those of any of our predecessors. Thus much even its adversaries will have to admit, for it accomplishes in their very faces feats of Chronology that no other system has ever dreamed of attempting. As for ourselves we go on course further, and maintain that the scale of years presented in this system is absolutely correct and harmonized. Now, with such as are disposed to reject our A.M. scale, we are perfectly willing to go back to these Focal Years of History, along the links of the *Julian Period*, which they cannot reject; and with our brethren of Judah we will go back along their own scale. They bring us to exactly the same point, to wit, 4714 J.P. = 3761 M.J. = CXCV. 1 Olympiad = 777 Olymp. = 313 Seleuc. = 49 Antioch = 39 of Spain = 753 A.U.C. (Varro) = 748 Nab!

Now, in that our personal calculations, as set forth in these studies, make this year 1 (A.D.) to have been 3999-4000 A.M. on the years of the Generations of Adam, and this by innumerable agreements with the Scriptures, we submit that we must be right, at least in so far as we go, and that any other system that

* This is *our own* peculiar guarantee; the Harmonized Scale of Years is unique in conception, and a mighty tool. If we work no closer than to years, we are safer than any of our predecessors, for the Scale is ground down that fine, anyway!

shall hereafter supplant the one set forth here (if such an one shall ever be forthcoming!) can do no more than we have already done in the same premises. That is, a new system must accept our own work, and do more in fields wherein we opine they will find very unprofitable gleaning, in that we have thrust our own scythe even into the corners of the field, since we were reaping for the poor!

As to other systems of Biblical Chronology, *i.e.*, of A.M. years, their variations really result from the different judgments placed by the various investigators upon several periods in early Hebrew history. The period of the Judges, for instance, being held by some to be 450 years from the death of Moses (because of Acts xiii. 20). We have already pointed to this period as the Riddle of History (see Study No. Eight). By others the time spent by Israel in Egypt is made a point of difference, 430 full years being claimed instead of $215\frac{1}{2}$. Still others wrangle over the date of Abraham's birth, and so of the Call from Ur of the Chaldees. There are likewise numerous small differences in the era of the Kings of Israel and Judah, whereby the general balance swings one way or the other at the whim or mental bias of the *operator*!

Now the tests of all these clashing systems are Astronomy, and Conservative Secular History, where-soever tangent; and the fiat of the cycles (Equinoxes, Eclipses, Transits of Venus and Mercury, Cycles of the Week, and the Soli-Lunar Calendars, etc., etc.) is that we are now (Fall of 1894 A.D.) in the 5893d year of the Generations of Adam, and that the bur-

den of Prophetic Chronology points to the year 3996-7 A.M., as that of at least the beginning of Peace and Hope to Man, in that it witnessed the birth of Jesus Christ. Secular History, upon which alone Prophecy must be vindicated or fall, is plainly agreeable to the dates set forth in these Studies, and the Concert of this united testimony has come down with us upon a simple and common sense, yet withal upon a deep and purely Scientific, Canon of interpretation, from Adam's Creation to the year (1 A.D.) now under consideration, and the united history of man since then goes back with us to the very same year (1 A.D.) without any lapse. We are quite willing to *reverse* to it along the A.D. Scale, with those who so prefer; for now that we have come to the recognized *origin* of our own Scale (A.D.), the B.C. years will carry us easily beyond it, and up the Scale of Time as far as History goes. At this writing (Nov. 1894 A.D.) we know just how far back 1 A.D. was, for the very figures 1894 tell us, and by B.C. years we know how much further any earlier year was. All History is therefore open to us, and we have an intelligible Measure, because it is harmonized to the ancient ones.

Now as 1 A.D. began in 3999 A.M., and as 3999 A.M. is equivalent to 4000 Astron., the first 4000 years of Adamic *duration* ended on Elul 29th, so that the 4001st year of actual duration on the genealogies did begin in 1 A.D. !*

* N. B.—True B.C. is found by subtracting the A.M. year from 3996 A.M.; Common B.C. by deducting the A.M. year from 3999 A.M., which was the 4000th year of Astronomical duration

4000 A.M., 1-2 A.D. [4714-15 J.P.=778-79 Olymp. CXCIV. 2-3 Olympiad), = 754-55 A.U.C. (Varro), = 51-2 A.U.C. Polybius, = 749-50 Nab. = 1-2 A.D.]. This year is called 4004 A.M. by Anderson in his Royal Genealogies, and is used as such in the marginal notes of the Authorized King James' Bible, based generally upon Ussher's Chronology, dates given upon these and other systems of Chronology giving 4004 as 1 A.D. may therefore be harmonized with the *true* Chronology as herein set forth, by noting the difference, $4004 - 4000 = 4$, and applying it. Thus: upon such systems this current year, 1894 A.D., could be noted as 5897 A.M., whereas it is only 5893 A.M. (reckoning from the last Autumnal Equinox, September 22d, 1894 A.D.), but it is 1897 A.C., that is, in the Age of Jesus Christ!

Consular List for 2 A.D.: L. Ælius L. f. Lamia; L. Servilius M. F. M. n. Nonianus.

4001 A.M., 2-3 A.D. Consular List for 3 A.D.: Sex. Ælius Q. f. Catus; C. Sentius C. F. C. n. Saturninus. Secular games at Rome. February 21st Caius Cæsar, eldest grandson of Augustus, dies at Limyra in Lycia. June 27th Tiberius Cæsar Tribune of the people the second time. Marcus Agrippa adopted at the same time.

4002 A.M., 3-4 A.D. Consular List for 4 A.D.: L. Valerius Potit F. M. n. Messala Volusus; Cn. Cornelius L. F. L. n. Cinna Magnus.

According to the Genealogies! These cover the Life of the Human Race, aside from all consideration of the age of the world, as such (see Discussion, Study No. Six, page 7).

Agrippa Posthumus receives the Toga Virilis. Cinna's conspiracy detected. In this year, 4002 A.M. = 4 B.C., the 49th Julian year, the Leap year was corrected, this being the 15th year since the error of the original method of intercalation was discovered. Now, 4 B.C. was a leap year, Letters FE.; the 49th of the Julian Era. Saturninus Governor of Syria.

"CXCVI. Olympiad. Pasenes (Gr. Pammenes), Magnesian, from the Mæander, *Stadium*," 4 B.C.

4003 A.M., 4-5 A.D. Consular List for 5 A.D.: M. Æmilius L. F. L. n. Lepidus.; L. Arruntius L. F.

4004 A.M., 6 A.D. Consular List for 6 A.D.: Q. Cæcilius M. F. M. n. Metellus Creticus Silanus; A. Licinius P. F. P. n. Nerva Silanus. Varro Gov. of Syria.

SABBATIC YEAR (67TH).

4005 A.M., 7 A.D. Consular List for 7 A.D.: M. Furius P. F. P. n. Camillus; Sex Nonius L. F. L. n. Quinctilianus; P. Sulpicius Quirinus, Governor of Syria (7-11 A.D.) the second time. He is called Silanus by Josephus.

THE SIXTY-EIGHTH "WEEK" BEGINS (DAN. IX. 24).

4006 A.M., 8 A.D. Consular List for 8 A.D.: C. Popæus Q. f. Q. Sabinus; Q. Sulpicius Q. f. Q. n. Camerinus.

Secular Games. Tiberius came to Rome in March, but was soon sent back to Dalmatia. The slaughter of Varus and his legions by the Germans, under Arminius, took place at the very end of this Civil Hebrew year, near Autumnal Equinox.

Ovid banished to Tomos. Phædrus, the fabulist, and Villeius Paterculus, the historian, flourish.

“CXC VII. Olympiad. Asiaticus. Halicarnassian, Stadium,” 8 A.D.

4007 A.M., 8-9 A.D. News of the defeat of Varus reaches Rome in October. Vespasian born “upon the 5th of the Calends of December (27th November, 3 A.D.) in the evening, in the Consulship of Quintus Sulpicius Camerinus, and Caius Poppæus Sabinus, five years before the death of Augustus” (Suetonius, Vespasian II.).

Consular List for 9 A.D.: P. Cornelius P. f. P. n. Dolabella; C. Junius C. f. M. n. Silanus flament Martialis.

Tiberius advances from Winter quarters across the Rhine into Germany where he spends the entire year ravaging the country. Arminius, aged 37.

4008 A.M., 9-10 A.D. Jesus 12 years old at Winter Solstice, 9 A.D. (40th of “Octavianus,” 36th of “Augustus,” 39th of Actiac Victory; Cæsar 72 years old, in the 73d year of his age, 53d Consulate). At about this time Archelaus having finished his 10th year *de facto* was ordered to Rome and banished, and Paponius was sent as Procurator, with supreme power over the Jews, and with him came Cyrenius (once a Roman Senator but now again the President of Syria) into Judea to confiscate the money of Archelaus and to make a taxation of Syria and Judea.

Consular List for 10 A.D.: M. Æmilius Q. f. M. n. Lepidus; F. Statilus T. f. T. n. Taurus.

After the Passover season of that year the boy Jesus tarried behind and was found in the Temple, sitting in the midst of the doctors, both listening and

asking them questions. He was already (thus early!) about his Father's business (Luke ii. 41-52)! 3996 A.M. + 12 = 4008 A.M. = 9-10 A.D.; 4008 + 19 = 4027 A.M. = 29 A.D. Death of Livy this year.

January 16th, Tiberius triumphed, dedicated the Temple of Concord. January 27th, Tiberius dedicated the Temple of Castor and Pollux. February, decree of the Senate giving Tiberius Proconsular power and making him Colleague of the Empire. Some writers erroneously date the 15 years of Tiberius Cæsar cited in Luke iii. 1, from this point, to the utter confusion of all the times and seasons of the first advent, for "It is indisputable that no instance occurs, in the Roman historians, in which any year of Tiberius' government is reckoned from the time when he was associated with Augustus. . . . All the early Fathers, whether they referred the death of Christ to the 15th or to the 16th year of Tiberius, obviously reckoned from the death of Augustus, rather than from any previous associated beginning. . . . Nor is there any distinct trace that such a mode of reckoning was ever adopted in the provinces, sufficiently, at least, to make it so recognized an era that a writer so accurate as St. Luke, should choose to employ it, instead of the ordinary, or rather, the universal mode of reckoning, especially when writing for one who was himself probably a Roman governor" (Carpenter).

4009 A.M., 10-11 A.D. Now the taxing was completed in "the 37th year of Cæsar's victory over Antony at Actium," as reckoned on the "*Augustan*"

Era," it being the 41st year after the *Battle*, and the 40th of the "*Actiac Era*" (Josephus B. XVIII. c. 2, § 1; St. Luke ii. 2), Eusebius places it in the 10th year of Archelaus, as it was *de jure* reckoning from his confirmation and return from Rome, the taxing lasted from 4008 to 4009 A.M.; it began in the 10th and ended in the 12th year of Herod (Antipas) and Philip, *i. e.*, completed in 11 A.D., hence of course in 37th Augustan. At this time Cyrenius deposed Eleazar from the High Priesthood and made Annas High Priest in his stead. Cyrenius thereupon returned to Rome, with his records, which, like those of his first enrollment were placed on file in the archives. [That both records were extant in 140 A.D. is evident from the writings of Justin Martyr, who at that time referred the Emperor Antoninus Pius and his successors, and the whole Roman Senate, to the census made at Bethlehem as a sure proof of the date of Christ's birth. "There is a certain village," he said, "in the land of Judea, distant 35 stadia from Jerusalem, in which Christ Jesus was born, as ye can learn from the enrollments completed under Cyrenius your first Procurator in Judea" (Apol. prima). Now Justin wrote in Rome and to Romans, and would not have dared to appeal so boldly to such archives, without knowledge in the premises.]

Consular List for 11 A.D.: Germanicus Cæsar Tib. f. August. n.; C. Fonteius C. f. Cn. Capito.

Cyrenius was succeeded this year by Quintus Cæcilius Silanus Creticus, as governor of Syria (10-16 A.D.).

4010 A.M., 11-12 A.D. Marcus Ambivius, Procura-

tor of Judea (one year) under whom Salome, Herod's sister, died (Jos. B. XVIII. c. 2, § 2).

Consular List for 12 A.D.: C. Silinus P. f. P. n. A. Cœcina Lagus; L. Mutatius L. f. L. n. Plancus.

Augustus makes his "will a year and four months before his death, upon the third of the nones of April (the 11th of April) in the consulate of Lucius Plancus, and Caius Silius" (Suetonius).

"CXCVIII. Olympiad. Diophanes, Prusaen (Arm. adds, from Olympia), *Stadium* [12 A.D.]. Aristeas, the Stratonician or the Mæandrian, in Wrestling and the Pancratiun, the seventh from Hercules. Tiberius reigned over the Romans." The latter record in the *Stadium* list refers, of course, to the Olympiad as a *quad* of four years, as in former cases, duly noted. The transfer from Augustus to Tiberius occurred in the second year of this Olympiad, and in the next Civil A.M. year (4011 A.M.) as well as in the next year of the Christian era, 13 A.D.! This will be seen by consulting the overlaps on the Harmonized Scale (Study No. Ten, page 90).

4011 A.M., 12-13 A.D. Augustus 75 years old at Autumnal Equinox, entering on his 76th year. [4725-26 J.P.=789-90 Olymp. (CXCVIII. 1-2 Olympiad)=765-66 A.U.C. (Varro)=762-63 A.U.C. (Polyb.)=760-61 A.U.C. (Fab.)=760-61 Nab.=12-13 A.D.]. Annius Rufus made Procurator of Judea ($2\frac{1}{2}$ y.) "under whom died Cæsar, the *Second* Emperor of the Romans, the duration of whose reign was 57 years, besides 6 months and 2 days" (Jos. B. XVIII. c. 2, § 2). Note that Josephus here reckons Julius Cæsar as the first emperor, and

therefore begins the reign of Augustus *at the death* of the great Dictator (from which event March 15, 3954, to Aug. 19th, 4011 A.M., was actually 57 y. 5 m. 4 d.). He also makes Antony to serve under him "14 years" from that event, *i. e.*, to the Battle of Actium (45 to 32 B.C. inclusive). In the matter of his age, which Josephus (as per current copies) makes to have been 77 years, he was wrong; Suetonius, a far better authority on "The Twelve Cæsars," making it to have been "upon the 14th of the Calends of September (Aug. 19th), at the 9th hour of the day, being seventy-six years of age, wanting only 35 days." The matter, which is crucial to Roman Chronology, stands in relation to the Assassination of Julius Cæsar as follows: Cæsar was killed in 45 B.C.; Hirtius and Pansa were Consuls in 44 B.C.; Octavianus came into power on August 19th, in 43 B.C., and held power for exactly 56 years, *date to date!* (=53 B.C. to 13 A.D.). We shall study this matter somewhat closer under 13 A.D., which now comes in with the following:

Consular List for 13 A.D.: Sex. Pompeius Sex. f. Cn. f. Sex. Apuleius Sex. f. Sex. n.

In the personal records of his reign, Augustus says of this year as follows: "A third Lustrum was closed by me with consular power, Tiberius Cæsar being my colleague, under the Consulate of Sextus Pompey and Sextus Apuleius. In this Lustrum 4,137,000 Roman citizens were inscribed" (see Angora Tablets).

The Chronological elements of this year on the Dionysian Scale are as follows: Golden Number, 14; Reg., 5; Key, 33; Solar Cycle, 22; Concurrent, 6;

Dominical Letter, A; Epact, 23; Paschal Term, 12 A; Pas., 16^a; Solar eclipses, $\frac{28}{4}$, $\frac{23}{10}$; Lunar eclipses, $\frac{14}{4}$, $\frac{7}{10}$.

Now it was in the Consulate (Jan. 1st to Dec. 31st) of these two Sexti, according to all Roman Historians, that Augustus Cæsar died. The date (Aug. 19th) of his death is fixed by a Solar Eclipse, referred to by Eusebius, Dio, and other Roman Historians (and fully verified by Mercator, Professor Stockwell, Wm. M. Page and others), as occurring shortly before his death. The words of Eusebius, as translated from the Armenian version are "*Defectio solis fact, et Augustus mortuus est,*"—an eclipse of the Sun takes place, and Augustus dies. St. Jerome, in his translation of Eusebius, and Syncellus say the same thing. Gerard Mercator calculated the particular eclipse referred to and found it was in the year 760 Nab., when the Sun was in 6° 15' Taurus. Even Petavius (who disputed the visibility of this particular eclipse at Rome) admits that the rigid application of his own Eusebian rule demands this eclipse in the year 13 A.D.=4726 J.P., and he furthermore admits that the moon changed at Rome on the 28th of April of that year. "The corrected Tables enable us to go further than this. . . . They make the true time of conjunction at Rome 32 minutes past 6 P.M., that is the middle of the Eclipse took place some 23 minutes before the Sun set." It was visible not only in the remote provinces to the north-west (as all admit) but *at the capital of the Empire!*

This eclipse of the Sun in 13 A.D. is one of the

most important in history; since it enables us to fix, beyond question, the year of the death of Augustus, and of the accession of Tiberius. Thence, it is a short and easy step (back) to the year of our Saviour's birth, possessing, as we do, the testimony of the Evangelist that he was "30 years of age in the 15th year of the reign of Tiberius" (which reckons forward from this same year, 13 A.D.). The elements of this eclipse, as finally calculated by Wm. M. Page are as follows: Sun sets at Rome April 28th, 6 hours 55 minutes; Middle of Eclipse, April 28th, 13 A.D., 6 hours 32 minutes. Thus the Sun set eclipsed at Rome April 28th, 13 A.D., and Augustus died (in the Consulate of the Sexti) on August 19th, 13 A.D. This was 35 days before what would have been his 76th birthday (Sept. 23, 13 A.D.), after he had been Consul exactly 56 years; in the 43d year of the "Octavian" Era (43 years 11 months 17 days after the battle of Actium); in the 39th of the "Augustan" Era; in the 42d of the Egyptian Era of Actiac; and in the 2d year of the CXCVIII. Olympiad, etc.

The death of Augustus, who is supposed to have been poisoned by Livia in favor of her son Tiberius, was concealed until the 20th or 21st of August, and then announced; but Tiberius began his reign (dated it) at once, and *thus some 35 days before the Autumnal beginning* of the next Solar year which was 4012 A.M.

This was the regular year of the Secular Games. The 1st year of the 5th Decennial period reckoned from the 6th year of his 2d Decade of Consular power (*i.e.*, from his VII. Consulship).

Thus "He expired [at Nola, in Campania] in the same room in which his father, Octavius, had died, when the two Sextuses, Pompey and Apuleius, were Consuls, upon the 14th of the Calends of September (the 19th August), at the 9th hour of the day, being seventy-six years of age, wanting only thirty-five days" (Suetonius). Such testimony fits the case exactly, and we stand by it without any shadow of misgiving, and it conforms to all the cycles we have harmonized. Moreover, should some of the filling in our chronological bricks, which we deem to be straw, turn out (such is human fallibility) to be stubble, yet none the less, by this eclipse, by this testimony of Josephus, and Suetonius, and by that of St. Luke, this particular brick remains sound, and God willing, must stand where we have placed it in the wall of Time.

SABBATIC YEAR (68TH).

4012 A.M., 13-14 A.D. The 1-2d year of Tiberius Cæsar's sole reign; 4726 J.P. = 760 Nab. = 13 A.D., etc., as above (see page 90, Measure of History).

But the evidence that Augustus died in 13 A.D. is weighted by still another eclipse, namely of the moon—which took place soon after, and is also mentioned by all Roman Historians, as it was one of the means of securing the empire to Tiberius. When the news of the death of Augustus reached the Army in Pannonia, Blæsus granted a suspension of military duty. This relaxation brought on a mutiny, and after some days the General's son was sent to Rome to obtain redress for their grievances. Meanwhile

the mutiny increased. Tiberius dispatched his son Drusus with troops to quell the insurrection. It however increased after his arrival, nor was it checked until this celebrated Eclipse took place early in the evening, and so excited their imagination that they became dejected and made peace. Now the eclipse is found on October 7th, at 7 hours 45 minutes (more than half the face of the moon darkened). Drusus employed the rest of the night to fix matters up (Tacitus, Lib. I. c. 28, 29), and at the return of day called an assembly of the soldiers and the mutiny was ended.

Thus the last year of Augustus is fixed by two eclipses, thoroughly verified by able modern calculators, and by the necessity of finding it in the Consulate of the two Sexti, which, by our own correction of the "Fastes Consulares," can only fall in 13 A.D. (see Study No. Thirteen, pp. 148-162).

October 7th, 13 A.D., of course falls in a new (4012 A.M.) Hebrew Civil year, *i.e.*, the one we have now reached, but the eclipse still being in the Consulate of the two Sexti, with the expiration of which on December 31st, 13 A.D., we had intended to discontinue the enumeration of the "Fastes," in that our chief purpose in their rectification has been accomplished in setting forth those covered by the 76 years of the life of Augustus Cæsar; but it seems best to continue their enumeration down to the reign of Vespasian, in order to fix the emendation of the list by two or three other corroborations wherein the old lists fall short of proof, or rather disprove themselves,

Agrippa Posthumus was put to death towards the end of this year.

Consular List for 14 A.D. : Drusus Cæsar Tib. Aug. F. Divi Aug. n. ; C. Norbanus C. F. C. n. Flaccus.

THE SIXTY-NINTH "WEEK" BEGINS (DAN. IX. 24).

4013 A.M., 14-15 A.D. Consular List for 15 A.D. T. Statilius T. F. T. N. Sisenna Taurus; L. Scribonius L. f. L. n. Libo.

In this 2-3d year of Tiberius he made (about March) Valerius Gratus Procurator of Judea (11 years). Gratus made Phabi High Priest, but he only held it to the end of the year. Towards the end of this year Germanicus was recalled from Germany. He had just gained two battles over Arminius.

4014 A.M., 15-16 A.D. The 3-4th of Tiberius Cæsar Eleazar made High Priest at Jerusalem by Gratus. He held it this Civil year. Death of Arminius.

Consular List for 16 A.D. : C. Coelius C. F. Rufus L. Pomponius L. F. Flaccus Græcinus.

May 26th, Triumph of Germanicus, after which he was appointed to supreme command of the Mediterranean provinces.

Now at this time "Cneius [Calpurnius] Piso [16-17 A.D.] was made Proconsul of Syria. He was appointed to supersede Silanus Creticus in order to counteract the popularity of Germanicus in the East. Silanus being a relative of the latter."

"CXCIX. Olympiad. Æschines, the Milesian, the son of Glaucia, *Stadium* [16 A.D.]. The course of horses is renewed. and the four-horse chariot of Tiberius Cæsar conquers."

4015 A.M., 16-17 A.D. The 4-5th year of Tiberius. Caligula deposed, and Simon made High Priest for a civil year by Gratus. An earthquake destroys twelve cities in Asia.

Consular List for 17 A.D.: Tib. Cæsar Divi Aug. F. Augustus III.; Germanicus Cæsar Tib. Aug. F. Divi Aug. n. II.

4016 A.M., 17-18 A.D. The 5-6th year of Tiberius. Simon deposed, and Joseph Caiaphas made High Priest by Gratus. He served 18½ years, off and on, or rather with Annas, his father-in-law, who, through all these changes preserves a *quasi* authority in the remises. Germanicus conquers Cappadocia.

Consular List for 18 A.D.: M. Junius M. F. Silanus; L. Norbanus C. F. Flaccus Balbus. Secular Games at Rome.

Germanicus visits Egypt and spends the Summer in Upper Egypt. On his return to Syria serious difficulties arose between him and Piso.

4017 A.M., 18-19 A.D. The 6-7th year of Tiberius. Germanicus dies at Epidaphne. He is supposed to have been poisoned by Piso with the approval of Tiberius. His remains were taken to Antioch, and there burned; probably in November. Now Cneius Lentulus Saturninus was made Prolegatus or Proconsul of Syria, a second time, after Germanicus had been poisoned (18-22 A.D.) Piso being ejected by Lentulus. The Jews banished from Rome. The Marcomanni conquered by Drusus.

Consular List for 19 A.D.: M. Valerius M. F. M. n. Messala; M. Aurelius M. F. Maximus Cotta Messalinus,

Early in January Agrippina arrived in Rome with the ashes of Germanicus. Universal mourning.

4018 A.M., 19-20 A.D. The 7-8th year of Tiberius.

Consular List for 20 A.D.: Tib. Cæsar Tib. Aug. Divi Aug. n. IV.; Drusus Cæsar Tib. Aug. F. Divi Aug. n. II. In the beginning of this year Tiberius went into Campania. Revolt of the Gauls; subdued by Silius.

"CC. Olympiad. Polemon, Petræan, *Stadium*," 200 A.D.

SABBATIC YEAR (69TH).

4019 A.M., 20-21 A.D. The 8-9th year of Tiberius. Sejanus his minister and pimp.

Consular List for 21 A.D.: D. Haterius Q. Agrippa; C. Sulpicius Ser. f. Galba.

Death of Junia, the Sister of Brutus and widow of Cassius (63 years after the battle of Philippi, if in the Consulate; 64 if in 22 A.D.).

THE SEVENTIETH "WEEK" BEGINS (DAN. IX. 24).

4020 A.M., 21-22 A.D. The 9-10th year of Tiberius. 67th Julian Year.

Consular List for 22 A.D.: C. Asinius C. f. C. n. Pollio; C. Antistius C. f. C. n. Vetus.

Drusus, Son of Tiberius, dies, secretly poisoned by Sejanus. Age of Valerius Maximus. Pomponius Flaccus, appointed as Proconsul of Syria, because he had held out in a carouse of two days with Tiberius (22-34 A.D.). Verily, the Beast is always a Beast and his appointments always Beastly! The acceptance of political preference at his hands is a dangerous approximation to receiving his "mark." "Whe

the righteous are in authority the people rejoice; but when the wicked beareth rule the people mourn" (Prov. xxix. 2).

4021 A.M., 22-23 A.D. The 10-11th of Tiberius. War in Africa ended by Dolabella.

Consular List for 23 A.D.: Ser. Cornelius, Ser. f. Cethegus; L. Visellius C. f. C. n. Varro.

August 19th, Decennial Games celebrated at the end of the 10th year of Tiberius. This was the regular year of the Secular Games at Rome.

Professor Lockyer, for an astronomer, makes a very strange blunder against this year (23 A.D.), and is one that will condone for any slip the "Schools" may ever hereafter find against our own humble efforts. Pair it off! See pp. 266-267 of his "Dawn of Astronomy," a book which if correct, is atheistical to its core, and hopeless to its end, even antagonistic! Which is a degree worse than agnostic. On the pages noted he makes Thoth 1st, 23 A.D., to have been the true date of fixing the Egyptian Calendar to the Julian style, whereas it was done in 27 B.C. Now, 27 B.C. was the last point at which Thoth 1st, in the regular Scale, held to the 29th of August, and the *vague* Nabonassan year became Julian thereafter. That Lockyer blundered, and not the printer, is proved by his own diagram, page 267, where he repeats the error, the curve, which should begin in 27 B.C., being drawn from August 29th, A.D. 23!

4022 A.M., 23-24 A.D. The 11-12th of Tiberius. Consular List for 24 A.D.: M. Asinius C. f. C. n. Agrippa; Cn. Cornelius Cn. f. Cn. n. Lentulus Cossus.

"CCI. Olympiad. Damas, Cylonian (Gr. Damasia Cydoniates), *Stadium*," 24 A.D.

4023 A.M., 24-25 A.D. The 12-13th of Tiberius. Consular List for 25 A.D.: Cn. Cornelius Cn. f. Cn. n. Lentulus Cossus Gætulicus; C. Calvisius C. f. Sabinus.

4024 A.M., 25-26 A.D. The 13-14th of Tiberius. 11th of Valerius Gratus; 1st of Pilate; 9th of Caiaphas. 44-45th of Temple. In the middle of this year (March), which was the 13th of Tiberius, came Pontius Pilate (10 years) as successor to Gratus. "And now Herod the Tetrarch, who was in great favor with Tiberius, built a city of the same name with him, and called it Tiberias. He built it in the best part of Galilee, at the Lake of Gennesareth" (Jos. B. XVIII. c. 2, § 3).

Consular List for 26 A.D.: M. Licinius M. f. M. n. Crassus Frugi; L. Calpurnius Cn. f. Cn. n. Piso.

Tiberius retires to the Island of Capri, where he spends the remainder of his life. The Thracians conquered by Sabinus.

4025 A.M., 26-27 A.D. The 14-15th of Tiberius. Cæsar; 1-2d of Pilate; 10th of Caiaphas; 45-46th of Temple. We have now arrived at a year whose very arithmography is significant. Thus: $4025 = (565 \times 7) + 70$, 5.6.5. being *Hovah* (H. V. H.) the correlative of JAH (⁴). Now it was to the woman (*Hovah*), or "Eve," that the seed (not as of many, but as to one) was promised, even THE MAN, who was to bruise the serpent's head. Accordingly, we also find that $4025 = (5 \times 7 \times 113 + 70)$, 113 being concealed in 565, and meaning *Aish* (man) ISH, and later I.H.S. when he was lifted up! Again, $4025 = (5 \times 5 \times 7 \times 23)$, all

numbers of Scriptural power. Now, 2555 A.M. was not only 7×365 , but was marked by Joshua's Long day, and $2555 \text{ A.M.} + 1470 = 4025 \text{ A.M.}$ But 1470 is itself a peculiarly significant number, being 210 weeks of years, or 30 Jubilees of years! Now in 4025 years there are 1,470,100 days. The 100 days run roundly over into another period as it were. Yet this, too, is as it should be, for 49 is not a Jubilee unless it be the 49th year *from* a Jubilee, *i. e.*, where a Jubilee count *begins* the first Jubilee has to be the 50th year, and all the rest are located by 49s. Hence, strictly, the 1471st year from any particular year is a Jubilee Measure. Therefore $2555 + 1471 = 4026$, which was in reality, as we shall see, the 50th Sabbatic year, and the Great Jubilee, X. from 3536 A.M., and XI. from 3487 A.M., taken as a 1st year, or year of origin. Now, in their respective places in former Studies we have already discussed these several years, and many others whose beauties down along the stream of time on this year, and the next, and yet the next, in a triple strand-like way not to be broken! we are merely re-suggesting here, unto the *family* of Christ. (For who are those who watch for Him, but those of the Bride Chamber?) Now a study of these terms, 4025, 4026, 4027 A.M. respectively will repay them. But, after all, we are merely giving them crude methods. For instance, to take an independent one. A course of the priests was a single week, 7 days. Now, there were 24 courses; hence, $24 \times 7 = 168$ days, was a full or complete Sacerdotal period, and the nearest measure (least complete

cycle) thereof was 161 years; for 161 Solar years are 58,804 days, or 350 such Sacerdotal periods with but 4 days over. This is the minimum measure. Now in 4025 years there are 25×161 years, 8,750 such periods and a round 100 days to spare. Of course the courses of the priests began not to be measured before David's day, but his measure was reflective and prophetic, and ran "fore and aft"! None of these things are accidents, nor are any of them foreign to the fitness of eternity. What then? Why enough has been set forth already to show that we are in the presence of unfathomable things, and, just because they are beyond our depth, they promise endless measurings, and so *rewards that never end!* It is the chief beauty of the incommensurables that they are eternal springs, no matter how deep so ever we may well therein! The philosophy of this is truly Godlike.

Now, one more superficial glance at these matters and we must pass on. The year 3485 A.M. was an important one; to refreshen the memory thereon (see Study No. Twelve, pp. 54-58. In it Zechariah began to prophesy and Haggai ceased to prophesy. Now $4025 - 3485 = 540$ years $= (11 \times 49) + 1$. Hence, it yields to a straight and complete Jubilee measure and led up, as was predicted, to a season of rejoicing. But 4025 A.M. — 651 = 3374 A.M., *q. v.*, which connects the nominal *origine* of Babylon, by a great Anomalistic Lunar Cycle, with the Year of Conception.

But to return to secular affairs.

The Consular list for 27 A.D. was: C. Appius Junius C. f. c. n. Silanus; P. Silinus P. f. P. N. Nerva

Revolt of the Frisians, and defeat of Apronius. A conflagration at Rome.

FIFTEENTH YEAR OF TIBERIUS CÆSAR.

On August (19th) of this year, 27 A.D., began the 15th year of Tiberius Cæsar. It also being the 1-2d year of Pontius Pilate, the 10th of Caiaphas as High Priest (16-17th of Annas); the 45-46th of the Temple (Herod's building); the 28th of both Herod Antipas and Philip, and Lysianus ruling in Abilene (St. Luke iii. 1-2).

THE MINISTRY AND AVOCATION OF JOHN.

And now "the word of the Lord came unto John, the son of Zacharias, in the wilderness."

"And [shortly after] he came into all the country about Jordan preaching the Baptism of Repentance for the remission of sins." John the Messenger, seems to have been exactly 5 lunar months (147 to 148 days, *i. e.*, $29.53 \times 5 = 147.6$ days) older than Jesus; and the Ministries and Avocations of the two were exactly equal in duration, and most intimately overlapped, as we shall see. An exhaustive harmony and analysis of the record, the arithmography, the Prophecies, and the types, forces us to locate the absolute beginning of John's work, its summons, at this very date, 27 A.D., the 19th of August itself, with which the 15th year of Tiberius began.

Now, that John's ministry was as successful, save in the High Priests and Elders, as that of Jesus was unsuccessful, relatively speaking, we learn from Josephus (Antiq. Book XVIII. c. 5, § 2) who also incidentally corroborates the fact that Herod eventually

slew him. Josephus says he "was a good man, and commanded the Jews to exercise virtue, both as to righteousness toward one another, and piety toward God, and so to come to baptism; for that the washing [with water] would be acceptable to him, if they made use of it, not in order to the putting away [or the remission] of some sins [only] but for the purification of the body—*supposing still that the soul was thoroughly purified beforehand by righteousness.*"

Now, it is difficult for us to determine what explanation the modern Jews can offer of the object and fruit of John's Ministry; in that without its orderly succession by the Ministry and Avocation of Jesus, at the fullness of the times, it becomes as inexplicable, upon the hypothesis of the verity of Moses and the Prophets, as their own subsequent overturning by Rome, and still current and unconscionably long season of tribulation! However, facts are facts; and John's Ministry, and its purport, and its actual acceptance at the hands of all the Nation as a whole are matters of history and do satisfy all such a search the Scriptures—for they teach of Him in whom alone, we all may have eternal life.

[In order to proceed intelligently, it now seem best to anticipate a little, and set forth the *skeleton* of the 21 civil months which comprehend the overlap of 62-week Avocations of John and Jesus respectively and to emplace upon them the Sabbaths which were contained in the Ministry of the Messiah in particular. In view of this we have the following:

OVERLAPPED.

* These 9 month columns are introduced to show how the years of John and Jesus overlapped. They are severally those of their respective gestation periods, reflected own to date, so as to show the absolute difference of their ages, in relation to the beginnings of their Ministries.

Returning now to the orderly consideration of events, as dominated by the foregoing skeleton, John began his Avocation late in 4025 A.M., and by the beginning of the next may be considered as in full Ministry upon the banks of the Jordan.]

Let us, therefore, proceed to that more active year:

4026 A.M., 27-28 A.D.

SEVENTIETH POST-EXILIC SABBATIC YEAR

(DAN. IX. 24) AND

THE GREAT JUBILEE (XI.)

The 15-16th year of Tiberius Cæsar; 2-3d of Pontius Pilate; 11th of Caiaphas as High Priest (17-18th of Annas); the 46-47th of the Temple (Herod's addition); the 29th of both Philip and Herod (Antipas) Lysianus ruling in Part of Abilene (St. Luke iii. 1-2). This year throughout was Sabbatic and a Jubilee upon the Post-Exilic Scale, it being the 490th year since 3536 A.M. (*q.v.*), *i.e.*, the end of the 70th week (*Shabua*) of Dan. ix. 24, and thus the X. Jubilee since 3536 A.M.; the XI. since 3487 A.M., *q.v.* It was preëminently the YEAR OF REDEMPTION. John was alive throughout the whole of it, in active ministry during its first 322 days, and in prison during its last 32 days. On its 111th day the Saviour was baptized by John, and for its remaining 243 days was also in full Avocation, its last 163 being the first part of his own special Ministry.

Now for the last 111 days of John's active Ministry (those between the Saviour's first Passover and John's Imprisonment) they both bore independent Ministerial testimony, but without meeting or interfering

with each other, the Saviour having the field alone for the last 32 days of the year. Thus, the whole of this remarkable year was severally and jointly covered by the labors of these Witnesses of Jehovah, nor was John beheaded until 48 days after the year itself was over! Looking back calmly from our own generation upon these astonishing facts, the question forces itself upon us, how was it, if these things be so, that generation was so blind? Not an element was wanting! It was a Sabbath year of Jubilee. Very active Messianic expectation had been rife for fully 35 years (half a generation); and now, in the midst of that Day of Testimony, the one preceding the other, as a specific forerunner, and the other succeeding his lieutenant with a Power the like of which neither has nor ever will be equalled; the twain holding all men's eyes, and the One blessing all who came within his sphere: behold all the Prophets were fulfilled, and deliberately rejected! Verily, that was a spectacle, at which the æons of the æons may forever stand astonished!

During this Jubilee year, therefore, both John and Jesus testified as to the Kingdom and its nearness; and the very curricula of the Scriptures read by "Judah" in one complete course every year, and by the State Church of "Israel," in the same brief time, are respectively the prophecy and commemoration of the facts themselves. Indeed, the 5 silent months of the Hebrew Sacred year may be regarded as actually typifying that latter part of John's Ministry that covered the first 143 days of the Saviour's; and His 7 most active months, those that succeeded John's

imprisonment and led up to his own Crucifixion, find counterpart in the $\frac{7}{12}$ of the Sacred year that alone are annually occupied with Sacred matters!

Note now, in recapitulation, that, as 2512 A.M. was 2513 Astron. (and $2513 = 359 \times 7$) it was Sabbatic from Creation, as frequently shown in previous Studies. Now, the next year, 2513 A.M., was that of the Exodus, and so a FIRST year on a new Jubilee period, that culminated in 2561 A.M. (see Study Number Eight, page 121). Thence, 70 Sabbatic Cycles, or 490 years, all of which were kept, carry us to 3051 A.M. Thence, 52 broken Sabbatic years, or 364 common years, fetch us to 3415 A.M., in which the 70-year Indignation began; the next, or 365th year (3416 A.M.), being that of the Consummation; and the following 52 common years (from the beginning of 3417 to the end of 3468 A.M.) being reckoned to the Land for Rest, because of the 52 broken Sabbatic years. Now, from 3469 A.M. to 3486 A.M. *inclusive* (18 years of rehabilitation) fetch us to the beginning of 3487 A.M. (see Study Number Twelve, page 60) where the Post-Exilic Jubilee Scale began its first 50 years, thus leading up to 3536 A.M., as the first regular Jubilee after the Return. From thence to the Acceptable Year now in question, is 490 years, as shown in full on scale, page 139, Study Number Twelve, and as verified year by year in Studies Numbers Twelve and Thirteen, and now concluded in the current Study at this place!

Now, the year in question has still greater significance, to wit: in 2553 A.M. all Israel was *baptized* in

the Jordan for the first time! And the next year, 2554 A.M., was Sabbatic on the pre-Exilic Scale! even the *first* Sabbatic year kept in the Land. Apply now the measure of 30 Jubilees ($30 \times 49 + 1 = 1471$ years) and we reach 4025 A.M., in which John came baptizing all Israel in the Jordan for the last time; and lo! its next year, the current one, is again Sabbatic in a preëminent degree! And have ye not, O brethren of Judah's present generation, aught to see significant in facts like these? Now, the year 4026 A.M. stands *midway* between the death of the last survivor who was baptized in the Flood (Shem, 2158 A.M.) and the coming year, 5894 A.M. (beginning Autumnal Equinox 1895 A.D.), and who shall say it shall not mark the true birth of the first man who shall be baptized in the deluge yet to come? Again, take Joshua's year of Beth-horon, 2555 A.M., as an origin. Measure forward 21 generations of 70 years each, 1470 years, and we reach 4026 A.M., which resolves into $2 \times 3 \times 11 \times (25 + 36)$, and so we might go on (but leave the task to others) multiplying rhythms which the world does not at all perceive, and deems to be purely accidental, when its attention is invited to them.

John the Baptist took advantage of the crowds who came up to the Feasts, to press his urgent ministry; and all Jerusalem and the country round about Jordan went out to him and were baptized of him in the Jordan, confessing their sins.

BIRTHDAY OF OUR LORD.

December 24th, 27 A.D., Wednesday, Tebeth 7th, was the Birthday of Jesus Christ upon the *Lunar*

scale, 30 years old, and the next day, December 25th, Thursday, Tebeth 8th, was the same upon the Solar scale. He seems now to have spent two weeks in special preparation for the career that lay before him.

ANNO DOMINI 28.

THURSDAY, JANUARY 1ST, TEBETH 15TH.

In the meanwhile, the new Julian year came on with the following Consular List for 28 A.D.: C. Fulvius Geminus; L. Rubellius Geminus; that is, the Consulate of the two Gemini overlapped parts of both the 15th and the 16th years of Tiberius Cæsar.* It was the year of the Secular Games at Rome, and in it died Livia, aged 86. It was the 73d Julian, the 76th Antiochan, the 66th Spanish, the 340th Seleucidian, the 4741st of the Julian Period, and in it the CCII. Olympiad began.

BAPTISM OF OUR LORD.

Then Jesus repaired to John at the Jordan, who baptized him on Thursday, Tebeth 22d, which was January 8th, 28 A.D. And here endeth the 7+6 weeks of years referred to by Gabriel in Daniel ix. 25, whether measured on Solar time from Ezra, or on Lunar time from Nehemiah. See ample discussions of these momentous prophecies and their minute fulfillment in previous Studies (see No. Eleven, pp. 170-76; No. Twelve, pp. 144-57, 240-272; No. Eight,

*For important notes on this Consulate see News-Leaflet No. XX., XXI., October 1894, "The One-Year Ministry Established," page 114.

pp. 300-311, etc.; Our Race News Leaflets, Nos. I., XX., XXI., etc.).

THE AVOCATION BEGINS.

There then beginneth the Avocation of Our Lord, to wit: 62 *literal* weeks, or 434 days, the first day being from Thursday, Tebeth 22d, to Friday, Tebeth 23d, 3 p. m. to 3 p. m.; one day, day and night. Now these "weeks" are the "three score and two weeks" referred to by Gabriel to Daniel in Dan. ix. 25, for at the end of *them*, even to the hour, was Messiah "cut off," all other interpretations to the contrary, notwithstanding!

THE FORTY DAYS IN THE WILDERNESS.

Now he was led up into the wilderness by the Spirit, and fasted there 40 days and 40 nights, which were respectively the first 40 of the Avocation, and ended on Tuesday, February 17th, Adar 3d; and was emptied of the Adversary, whom he overcame. Then Satan forsook him and fled.

A PERIOD OF REST.

So angels came and ministered unto him. The next 26 days (making 66 of the Avocation, or 10 weeks less 4 days) are silent ones, undoubtedly of rest. Their termination brings us to Sunday, March 4th, which was also the 29th of Adar, the last day of the Sacred Year. Now, it was upon this very day that the Jews sent Priests and Levites unto John, asking him, Who art thou? And he bare faithful record that he was only a Herald crying Preparation! in the wilderness (Matt. iii. 11-12; Mark i. 7-8; Luke i. 15-18; John i. 19-28). Now, these men were Phar-

isees sent *officially* from Jerusalem, and were answered *officially* that the Messiah had already stood among them, and that His Ministry was to follow immediately after John's own! Verily, therefore, there was no excuse at all for those who rejected and finally crucified the Lord!

THE SACRED YEAR BEGINS.

Now, "the next day," Monday, March 15th, was the 75th day of the Solar leap year 28 A.D., and was also the 1st day of Nisan, of the new Sacred year, the 67th day of the 62 literal weeks; and upon John seeing Jesus coming to him bore open witness unto all that he was the Messiah (John i. 29-34).

And "on the morrow," which was the 68th day of the 62 weeks, to wit: Tuesday, March 16th, Nisan 2d, 76th day of the Julian year, John again saw Jesus and said to two of his own disciples who stood near "Behold, the Lamb of God," and they followed him (John i. 35-51).

All this occurred at Bethabara (the Place of Passage, or Fording Place), beyond Jordan, and all the circumstances were thus in perfect keeping with the eternal plans being unfolded; for "the old order, that of Moses and the Prophets, which were unto John, was about to change!

THE MINISTRY BEGINS.

FULL *Solar* PHASE, 365 DAYS.

Now, "on the third day," of course, Nisan 3d, 69th of the 434, to wit: Wednesday, March 17th (the 77th of the Julian year), the marriage at Cana of Galilee took place; and then and there did Jesus make

public "*beginning* of miracles," and "manifested his
 ory," and his disciples believed on him (John ii.
 12). It was a most fitting day for such a begin-
 ing, for there was just one round Solar measure of
 ys ($434-69=365$!) left in the Avocation. Here,
 en, is the earliest beginning of the actual *Ministry*,
 wit: its 1st day, March 17-18th, 28 A.D., the 3-
 h of Nisan. After this wedding he and his mother,
 ethren, and disciples, went down to Capernaum,
 and remained there a few days.

But the Passover was at hand, and Jesus went up
 Jerusalem, arriving there about Tuesday, March
 3d, Nisan 9th, 28 A.D., the 75th day of his Avoca-
 on.

THE FIRST PASSOVER.* MINISTRY CONTINUED.

SECONDARY *Lunar* PHASE, 354 DAYS.

And on the 14th of Nisan, that year, Sunday,
 March 28th, he cleansed the Temple the first time;
 or he cleansed it *three* separate times! And these
 three times be typical of those at his two advents:
once at the First Advent, and *twice* at the Second! the
 Second Advent being in *two* phases (Parusia and
 piphany!) Now, John alone gives any of the de-
 tails of this first cleansing, or even of this first Pass-
 over, for that matter. Matthew details the second
 cleansing, and Mark the third! Moreover, the proof
 of the Johanan cleansing is chronological. For the

* Really the *only* Passover! For He Himself, the Lamb of
 God, of whom Isaac was the type, was "Our Passover" on the
 anniversary of this first one! He was offered up the day before
 the Feast day, as we shall see.

Jews at that time demanded a sign of Jesus as to his authority, and he gave them that of Jonah, as to the Temple of his Body; but they, supposing he referred to the sacred edifice in which they themselves were wont to worship, "*said* unto him, Forty and six years was this Temple in building,* and wilt thou raise it up in three days?" Now, the reckoning is right, for here at (4026 A.M.) endeth the 46th year of the Temple, as we have seen (see pp. 49-54). The fact is, this "46th year of the Temple" is the Key-date to St. John's Gospel, just as the "15th year of Tiberius" is that of St. Luke's; and in following out the thread of universal history in log-book style, as we are doing, all of these dates, like great fishes, are caught in the unbroken net; for from such a net they cannot possibly escape, nor is there left any room for argument when one holds the facts, *flagrante delicto*, caught in the act, as those hold these references who are fishing on the *right side of the ship*! (John ii. 13-22.)

The "Preparation Day," Nisan 14th, 28 A.D., on which Jesus did this, was of course exactly 354 days before that of the next year (29 A.D.) upon which he himself was offered up, so that the second phase of his Ministry reckons as one round lunar year upon the Sacred Calendar, to wit: from March 28th, 28 A.D., to March 17th, 29 A.D.

Now, while Jesus was at the Feast, many believed

* *Said* and *was*. John relates this in the third person, *i. e.* describes what was said, rather than quotes exactly what they *did* say. It is equivalent to the direct method: "Then *say* thou unto him, Forty and six years *is* this Temple in building.

him when they saw the miracles he did. What these miracles were is not recorded—the Gospels do not pretend to relate all he said and did—the work would have been endless: the testimony of innumerable witnesses could have been cited; there would not have been sheepskin on the face of the earth to compass such an undertaking; nevertheless, these four Gospels (three synoptical, and one their independent complement), cover, in consummate style, enough of the “first-class evidence” to make the case pregnable (John ii. 23–24) with such as are open to conviction. It was at this same first Passover that Nicodemus, a Pharisee, and ruler of the Jews, came to him by night, and questioned him, persuaded that he was “a teacher sent from God.” Now, the answer gave him quite as much as he could bear at that time, and told him plainly of his own anticipated crucifixion, of its necessity, and broad design of grace.

As the subsequent events unrolled, what accompanying motions must have moved the mind and heart of Nicodemus! knowing as he did, the deep designs of his fellow rulers of the Sanhedrim, and recollecting all that he had heard from Jesus! And so it came about that a year later, this very man did his utmost to prevent the tragedy, and was bold in his defence, aye, when the deed was done, came openly to the Cross, and with an hundred pounds of spices, strove to honor him whose Mastership had won his heart and cleansed it of all sin and fear. The consummate method of the Gospels is thus set forth.

Having been introduced to Nicodemus, the in-between the passovers, in so far as he is concerned, is left entirely to our own adumbration; but when he comes upon the scene again, we seem to know him, and can feel with him, and we rejoice to see him, and long to hear him tell his own story (John iii. 1-21).

The Gospels are written not only with the simplicity of wisdom, but with an accuracy unexcelled. The beauty of diction is beyond criticism, and the Adamic insight, as evidenced by the selection of words, and names, and admitted evidence, must always exhaust human admiration! Whence have these simple fishermen this *education*? Verily, the simplicity of truth is stronger than the wisdom of serpents, and the whirr of its evidence is like unto doves in homeward flight!

Now, it is no part of our purpose in this present Study, to detail minutely the events of the Messiah's Ministry; nor to Harmonize the evidence presented in the Gospels. The matter is far too important to be confused with anything else. So we shall satisfy ourselves with noticing its main punctuations, and pass on to its closing scenes at the succeeding Passover.

Between these two chronological LIMITS, the Ministry was all enacted, and the Gospel of St. John is sufficient for our present purposes, because it alone enumerates all the intermediate Feasts, at which, in order to fulfill the whole Law, *it was necessary* for the Saviour, as an Israelite, to be present at Jerusalem. The Ministry began in the 15th year of Tiberius

Cæsar, and ended in the next or 16th year. The Gospels not only harmonize easily and beautifully upon this basis, but *have not been harmonized and cannot be harmonized on any other*; for the fruitless efforts to accomplish their agreement upon the basis of a two, three, four, five, or even six-year Avocation, have not only disagreed among themselves, but have been everally involved in all sorts of astronomical, historical, chronological, and Mosaic difficulties, of an insuperable and fatal character. These incongruities have brought them one by one to certain grief! For that which is founded in error cannot but show forth error. The truth satisfies—but none of these efforts gratify our intuition! The fact is, any *multi-Passover* adjustment of the Gospels defeats its own ends, and the reason of the discomfiture may be made self-apparent to all such, and to only such, as Search the Scriptures, and are familiar with Moses and the Prophets—whom Jesus Christ came to fulfill!

AN UNANSWERABLE ARGUMENT.

For instance, an unanswerable argument against all who multiply Passovers by misunderstanding John's Gospel (for they cannot find more than one Passover in the Synoptic Gospels!) is that for every Passover they bring forward a corresponding Pentecost, and Tabernacles *must also be produced*! No would-be harmonist upon the multi-principle, has ever dreamed of satisfying this condition! and its lack condemns them all without appeal! If St. John had not written his Gospel, no man could have stretched the record of the Saviour's active ministry as set forth by Matthew,

Mark, and Luke, over more than the latter part of a single Ecclesiastical year, closely related to the 15th year of Tiberius Cæsar, and closed at a quickly following Passover, the feast day of which he did not even reach! For the Synoptic Gospels begin the Ministry at the imprisonment of John the Baptist, and end it at the succeeding Passover! They mention no intermediate feasts, but deal with Galilean affairs only, until the Saviour finally left those regions!

St. John's Gospel, however, affords us an ecclesiastical *record*, as it were, of the entire Avocation, and distinctly sets forth its relations to that of John the Baptist, which preceded and overlapped it. It *punctuates* the Ministry with the three several Chief Sabbaths or Feasts, at which all the males were in duty bound to present themselves annually, at the Temple in Jerusalem, and in that it gives but one set of these feasts, enumerated in their proper order, there could have been no other set; for the circumstances of the final visit to Jerusalem, related by St. John, are testified to by the three other Evangelists also. The force of all this is simply overwhelmingly demonstrative of the 62-week Avocation and of the one-year Ministry of Jesus Christ, the which only is agreeable to Moses and all the prophets; and when the fully rounded matter is seen in this true light, all adverse argument is both presumptuous and vain.

THE LITTLE PASSOVER.

The Feast-day of the Little (*Sheni*, or Second) Passover fell this year upon Wednesday, Zif 15th, which was April 28th; and the 33d day of the Pentecostal

Count, which the Jews now commemorate in a little festival called *Laglaomer*, came on May 6th.

THE PENTECOSTAL SEASON.

Monday, May 17th, the 5th of Sivan, and the 50th day of the Ministry of Our Lord upon the Paschal or Lunar Scale, was the anniversary of the giving of the Decalogue (Study No. Eight, pages 40-42) and on it, as a Preparation day the "*Season*" of Pentecost began. This year it was the 44th of the Count, which reckons strictly from the Morrow after the weekly Sabbath of Paschal week. Now, our Lord attended this Feast of Pentecost, as in duty bound (Deut. xvi. 16), and probably arrived before the season began, or on its eve (John v. 1), but we have no specific reference to any transaction thereat, save what John records against the Sabbath, May 22d, Sivan 10th, which closed the Pentecostal reckoning. This was the 7th Sabbath, or 49th day from April 4th inclusive (which was Nisan 21st, the 7th day of Unleavened bread, and the Morrow of Paschal Weekly Sabbath, *i. e.*, was Wave-Sheaf Day in 28 A.D.). Now, upon the Sabbath in question, May 22d, Jesus healed the impotent man at the pool of Bethesda, and ordered him to take up his bed and walk, which was notably a piece of work, and violated the Pharisaical definition of Rest! Whereupon the Jews said unto the man: "It is the Sabbath Day. It is not lawful for thee to carry thy bed." But the common sense of the man was greater than their wisdom, and his reply silenced them! Now the man wist not it was Jesus who had cured him, for there was a multitude in that place, and Jesus had conveyed himself away; so

the Jews could not find out who had been greater than the Sabbatic Law; for it does not appear that his presence at Jerusalem was known (John v. 2-13).

“PENTECOST FULLY COME.”

The next day was the Feast itself, Sunday, May 23d, or Sivan 11th. It is called *Shebungot* or the Feast of Weeks, the Day of The First Fruits, or *Yom Habikurim*; for thereon were offered the loaves baked of the *new corn* of the *Wheat-Harvest*! It was a most appropriate time to make known to all concerned the quality of the actual Bread of Life! So the account goes on, with reference to him who had been made whole: “Afterward, Jesus findeth him in the Temple.” Now He gave him good advice, but the man went and told the Jews that it was Jesus who had made him whole. They thereupon persecuted him and sought to slay him “because he had done these things on the Sabbath day” (John v. 14-16).

Now at this time he angered them yet the more by appealing, in justification, to his Father’s methods, which *he* followed, and he prophesied to them of the resurrection of the dead, both good and bad, and of the judgment (Krisis) of the latter. Then he cited the testimony of John the Baptist, whom for a season even they themselves had been willing to follow, and called their attention to the evidence of his works in demonstration that he came from God; and he also bore witness of his Father’s testimony which had been given at his Baptism. And finally, he taught them the truth as to Eternal Life, that it is *conditional*, not at all a natural human quality, and by no means to be

found in the Scriptures, save as they testify of him! And he called Moses as a witness against them, and so passed out and back to Galilee (John v. 17-47).

THE CCII. OLYMPIAD.

The CCII. Olympiad now began, "Hermogenes, the Pergamenian," winning the *Stadium* this year (28 A.D.). It was the 805th year upon this famous Grecian Scale, the arithmography of which is likewise notable: 805 years = 5×161 years being measured by 5 grand cycles of the courses of the priests, or covering 1750 courses and 20 days. Now the Olympiad began this year on July 11th, which was the first day of Ab, and on the 15th thereof fell the minor feast of *Tubeab* (July 25th) in which they commemorated the reconciliation between Benjamin and the other tribes. And just at this time Jesus in Galilee was successfully preparing Benjamin, according to the promise, to be a Light-bearer unto the Ten tribes scattered abroad! For it was determined beforehand in the Counsels of Jehovah to take the Kingdom away from Judah, and to give it to a nation the wheat of which, though sifted now for centuries among the Gentiles, had in no wise fallen to the ground!—to Our Race, which in turn was to bring forth fruit meet for repentance! So Jesus walked and taught among the Galileans, for he would not walk in Jewry, because the Jews sought to kill him (John vii. 1).

JOHN'S IMPRISONMENT.

ACTIVE PHASE OF THE MINISTRY.

Now it was on the 7th of August, which was Saturday the 28th of Ab, that Herod seized upon John

the Baptist and sent him to Macherus. His Ministry of 354 days to the day was ended, and the third and active phase of the Saviour's Ministry was now in order. Thus it was Sabbath *Reay*, on which the High Priest read in Judah's ears the Lesson from the Law beginning with the remarkable words: "Behold I set before you this day a blessing and a curse" (Deut. xi. 26, whole lesson of the *Parashiot*, Deut. xi. 26-xvi. 17), and for the substitution lesson in the *Haph-tarot*, he read an equally remarkable one ending with that wonderful summons unto Christ, "Ho every one that thirsteth, come ye to the waters, and he that hath no money come ye, buy and eat; yea, come, buy wine and milk without money, and without price" (whole lesson Isa. liv. 11-lv. 5).

Now (about Aug. 18th) as soon as Jesus heard the news of John's imprisonment he "came into Galilee preaching the Gospel of the Kingdom of God, and saying, The Time is fulfilled, and the Kingdom of God is at hand; repent ye, and believe the Good News" (Mark i. 14; Matt. iv. 13). The three Synoptic Gospels deal chiefly with those events of the Saviour's Ministry that are comprehended in the 222 or 211 days from now (Aug. 7th or 18th) on to its close! They detail the events at none of Judah's feasts, save those that attended his final fruitless efforts to reach that one in particular which with the greatest desire he had desired to see! All this is very remarkable, and it is the more so in that its significance in establishing beyond any doubt the literal truth of the one-year Ministry, has so long been hid-

den from the world. To Matthew, Mark, and Luke, the *Ministry* as such was in reality confined to those who accepted it, the light-bearing Benjaminites of Galilee! and, as though with subtle wisdom, and deliberate intent, almost as if perpetuating "Israel's" old-time feeling of askance at all that favored not of Samaria, they studiously kept to the main issue, which was Galilæan!

With St. John it is otherwise; he was called upon particularly to set forth the events at all the Feasts at which it behooved Jesus to be present, and he details but few events that took place out of the city and its suburbs! And of these feasts that he enumerates we have just enough to complete one, full, Sacred, revolution of the year!

The great Sabbatic-Jubilee Year now drew towards its close, and a greater one by far stood at the door, an eighth year, in which it was lawful to plant, and to reap that which was sown, and there was indeed a sowing and an harvest in it! The fitness of the Sabbatic-Jubilee year, just considered, for such a mission as that of John and Jesus, is not its least feature of importance, being a year of freedom and recovery of family titles, and relatively an idle year from ordinary agricultural pursuits, *it was just suited to the work in hand*. The multitudes gathered easily to listen, and as it was a sort of national moving year the land was full of passengers!

Now, as this Jubilee year had been *opened*, as it were, by John the Baptist, when he came in the 15th year of Tiberius Cæsar, just before Tabernacles of 27

A.D., preaching in the *wilderness* of Judea, so it was now closed by Jesus the Messiah when he returned in the Power of the Spirit into Galilee, in the 16th year of Tiberius Cæsar, just before Tabernacles of 28 A.D., preaching throughout the *cities* of Galilee!

The moving year was well over, the Land had recovered its titles, the people were getting settled in their recovered patrimonies, and the Synagogues were the convenient and appropriate places to teach. Nevertheless, in passing from one place to another, crowds followed Jesus, and, at the festival seasons in particular, the Wayside, the Hillside, and the Seaside, were quite as favorite resorts to him whose disciples, too, are sent unto the byways and the hedges rather than into the places where the doctors chiefly have control!

So Jesus "came to Nazareth where he had been brought up, and as his custom was he went into the Synagogue, on the day of the *Sabbaths*,* and stood up for to read" (Luke iv. 14-16; context 17-32). It was Sabbath *Nitzabim* when he read and closed the book so noticeably (Sat., Sept. 4th; Elul 26th). Now that Sabbath was likewise a *double* Sabbath, for because of the peculiar provisions of the curriculum of the Hebrew Lessons of the Law, some of the readings for the 54 Sabbaths had to be overlapped in ordinary years, and this year the Lessons for Sabbath *Vayelech* were likewise read upon the same day as those of *Nitzabim*. For the latter the lessons were: *Parashiot*, Deut. xxix. 9-xxx. 20; and *Haphtarot*, Isa. lxi. 10-lxiii.

* Note this peculiar Greek *plural*!

9. And for the former *Parashiot*, Deut. xxxi. 1-30; *Haphtarot*, Hos. xiv. 2-9 Micah vii. 18-20, and perhaps Isa. lv. 6-lvi. 8, as followed by the Germans yet.

Now the Saviour surprised his hearers by prefacing the reading of the proper part of the *Nitzabim Haphtarot* with a selection of his own! He read Isa. lxi. 1-2! and by pointedly stopping short, left it for others to proceed with what had been regularly assigned for the day. The verses he did read do not fall anywhere in the annual reading, but they belong just where he read them, and immediately ahead of the very Lesson for the day! Of course all this attracted special notice to himself, which he improved at once, and which they resented! So they thrust him out of the very city, and would have slain him then and there; but his hour had not yet come. So, as he was rejected at home, he went down to Capernaum, where his active ministry more properly began. Now all this occurred on the 4th day before Civil New Year's day, and the Saviour probably reached Capernaum on Sunday, September 5th, which was the 27th of Elul, and where he remained, on this occasion, at least two weeks. Meanwhile the year itself closed, upon the 6th day of the 35th week of his Avocation.

4027 A.M., 28-29 A.D.

THE YEAR OF CRUCIFIXION.

The 16-17th year of Tiberius Cæsar, 3-4th of Pontius Pilate, 12th of Caiaphas as High Priest (18-19th of Annas) the 47th of the Temple (Herod's additions still going on), the 30th of both Philip and Antipas,

Lysianus ruling in part of Abilene. This year throughout was an eighth on the Sacred Scale. In it they reaped what they had not sown the year before and resumed their ordinary planting, aye, they sowed much grain unwittingly, the which it was beyond their power to reap! but God raised it up, even the seed of woman of whose increase there is now no end! And he also raised up an harvest out of them that slept, all of whom were of the Semitic race alone, the faithful, elect and glorious host that formed the Wave-Sheaf and went with the Bridegroom up on high! Now, friend, consider, and if thou art wise, or would be so, be passive, that the Spirit may be active, and perchance thou shalt see somewhat of the Shulamite! Verily she is as fair to see as the Bride of the Morning Star, and to be one of her company is eternal bliss!

The year is a notable one in its arithmography. In the first place 4027 is the 558th prime number of the natural series, and stands 558 years after 3470 A.M.* taken as 1, which was the 1st year of the sole reign of Cyrus who was a notable type of Him whom God indeed called by his Name from Everlasting. Now the sum of the digits of 4027 is 13 which is Israel's fullness, even exemplifying $6 + 7$ and so a completion of the fullness of the knowledge of both good and evil, and the product of these digits is 56, suggestive of the tetragrammaton. Now its place among numbers, the 558 prime, may be similarly studied: $5 + 5 + 8 = 18 = 6 + 6 + 6!$ and $558 = 31 (6 +$

* See Study No. Twelve, pages 36-38.

+ 6)! 31 being the numerical value of the Hebrew word El, or God.

But the year (4027 A.M.) stands out in far bolder prophetic signification from the following facts: It was predicted by Moses that a prophet should arise at a time like unto himself, so all the types of the Pentateuch looked forward to the Messiah. Now Moses was 30 years old, *i. e.*, of Priestly age in 2463 A.M. (see Study No. Five, page 123). Note therefore that 4027 A.M. is the 1565th year of the Mosaic Dispensation,* so to speak, and was the year in which the Law (which itself was only 1514 years old) was crucified, dead, and buried! But God raised it free from every yoke, albeit the very perfection of "flesh and bones" fitly joined together in his Son. Now, reckoned from 3377 A.M. as 1, inclusive, 4027 A.M. is 650, which is the earth's synodical period, or the exact period of the revolution of the magnetic pole, and is directly related to the eclipses, 2520 regular† ones occurring in that period. It was the 630th year reckoning from Daniel's first and only year of schooling under Melzar (see Study No. Eleven, pp. 107-111) and 630 is $\frac{1}{4}$ of 2520. Again, the year 3380 A.M. is 31 Astronomical, which is 49×69 , and that Autumnal Equinox was a notable one, as shown in Study No. 10, page 156. Now, from 3380 A.M. to 4027 A.M. inclusive is 648 years, which is the minimum phase of the great Eclipse Cycle, *i. e.*, $(18 \times 18 + 18 \times 18) + 1$

* If $2463 = 1$, then $4027 = 1565$.

† Casuals not counted, they come and go upon a much longer scale; probably 2556½ in all, as an aggregate.

years, or $1 + (18 \times 36)$, *i. e.*, 36 cycles of 18 years each, the 10 to 11 days overlap in each cycle filling just about 365 days more. Finally (for we cannot begin to re-enumerate all the references, in reverse, that we have noted on our passage down the stream of time towards this focal year), the year 3545 A.M. was Ezra's first civil year at Jerusalem (see Study No. Twelve, pp. 156-158), and 4027 A.M. stands 483 upon that scale (69×7); from *type* (2147 A.M.) to *antitype* (4027 A.M. inclusive), is $1333 + 548 = 1881$; $2147 + 1333 = 3480$; $60 - 3480 = 2521$; but 548 solar = 565 lunar years, H.V. Study Adam, Isaac, CHRIST, Eve, Rebekah, the BRIDE.

And now for its Calendar. The first of Tishri fell upon Wednesday, September 8th, 28 A.D.; Autumnal Equinox was *circa* Wednesday, September 22d, which was also the first day of Tabernacles and the 15th of Tishri. The Dionysian beginning of 28 A.D. is Sunday, December 25th, and of 31 A.C. according to the scale, but 32 A.C. according to the corrected margin of the Gospels, *i. e.*, the Saviour was 31 years old there and entering upon his 32d year, in which, as to age, he suffered and arose again the third day. It was his second year as a Priest that he suffered, he being according to the type, a lamb of the first year!

Returning now to our special task. Jesus went to the Feast of Tabernacles, but not to the Shofar nor yet to the Atonement Day! Verily He was Himself the atonement of Israel, and so of all mankind, and had they come to Him the Kingdom would have come to Israel at once! Now the expiring Jubilee year having been proclaimed the year before

on *Yom Hakippurim*, or Atonement Day, the Saviour may have delayed his visit to the city purposely, until after its anniversary, as a means of Grace, albeit well he knew they would not come; for how then could the Prophets have been fulfilled!

FOURTH PHASE OF THE MINISTRY.

But when Tabernacles came there remained just 7 days to his Ministry, half a lunar year; and in the midst of the Feast (having arrived previously, but not openly) he went into the Temple and taught, and they wondered at him, in that they thought and talked among themselves that he had never been taught when his letters! But Jesus told them the true secret of all wisdom. And on the Last day of the Feast the Great (eighth) Day,* "A Sabbath or high day"

* This *may* have been the day before, but I think not, as the *Parashiot*, and *Haphtarot* Sections of the Law and the Prophets for the 8th day *actually suit, and supplement the facts as they occurred!* See the Hebrew Lessons for the day, Leviticus: Deut. xiv. 22-xvi. 17; xv. 19-xvi. 17; Numb. xxix. 35-xxxi. 1; first Kings viii. 54-66! (some add first Kings ix. 1 [-9]). It must be remembered that Jesus Christ was fulfilling the Law and the Prophets day by day, and the very sections that his persecutors read in their ordinary Ecclesiastical curriculum, we hope to show in due time in a future Study, voiced their conviction from their own mouths and set forth, as to Jesus, how wonderfully God wrought with Him! But with reference to his "*Great day*" (whether it was Tuesday, Tishri 21, the 7th day of the Feast, and therefore a Sabbath of Holy Convocation, or Wednesday, Tishri 22d, *i.e.*, that Sabbath of Convocation which is called the Eighth Day, and where we place it), let it be noted that St. John uses the term *μεγαλη* "a great day," without reference to its location and designation upon the cycle

(compare John xix. 31) whereon they are wont pray for all the world (Tishri 22d, Wednesday, September 29th). Jesus stood and cried, of the Spirit "If any man thirst, let him come unto me and drink;" and many believed on him that he was Christ. But there was division among them, and the officers dared not take him, for they said unto the chief Priests and Pharisees, "Never man spake like this man." And Nicodemus stood forth, and spake in his behalf, and was scorned for his discipleship. "And every man went to his own house," but Jesus went to Olivet (John vii. 2-53; viii. 1).

And early in the morning (Tishri 23d, Thursday, September 30th) he returned to the Temple and taught the people. Now it was the Feast day of the Law (*Simhat Torah*); and they brought unto him a woman taken in adultery, tempting him. But Jesus stooped and wrote a sentence on the very dust (perhaps it was her condemnation in so far as the Law itself was concerned!) And then he lifted himself up and bade them execute the Law if they themselves were guiltless! and he stooped and wrote

of the Week; for there is no dispute as to the fact that it must fall upon any week day whatsoever, which being so assists greatly in the explanation of John xix. 31, where he uses the very same Greek word *μεγαλη* "for that Sabbath was a great day," to designate the 1st day of the Feast of Passover, which was by no means necessarily a *Saturday* (and in this year actually fell upon Friday), but was merely a Sabbath of Convocation because it was the *first* day of the Feast (Lev. xxiii. 39), just as this particular Great Day was a Sabbath because it was the *last* day of the Autumn Feast!

ther sentence on the ground (perhaps it was *their* demnation!). But they which heard it, convicted conscience, one by one, even from the eldest unto last, went out, and left none but him alone, and woman, standing in the midst of the Treasury of Temple.

When Jesus had lifted up himself, and saw none the woman, he said unto her, Woman, where are se thine accusers? Hath no man condemned e?"

She said, No man, Lord."

And Jesus said unto her, NEITHER DO I CONDEMN E; GO, AND SIN NO MORE!"

Now the next day Jesus probably remained quietly Bethany, or on the Mount of Olives, as was his wonted custom while in that neighborhood, and on next, which was the Sabbath (Saturday, October Tishri 25th), he repaired again unto the Temple spake with the Jews in a long controversy, as to origin, and the object of his ministry, and wound the matter with a direct assumption of Divinity. I say unto you, Before Abraham was M!

Now this remark was *pointedly* borne out by the very words of the day! for it was Sabbath *Beresheet*, ereon they begin again to read the Scriptures in their usual course (*Parashiot*, Gen. i. 1-vi. 8; *Haphtarot*, Ex. xlii. 5-21), and as God only was in "the Beginning," the Jews understood him to claim such a con- temporary degree of pre-existence as by that very Scriptures belonged to the Word alone by whom

all things exist that have a being! It was in the remarkable way that Jesus taught them. He fulfilled the Scriptures day by day, and probably lost no opportunity of pointing all their references unto himself. Now, on this occasion the reference was so supreme direct that these willful men, who could not see the he who spake, as never man spake, was indeed "He who was to come," the Coming One, Jehovah (*i. e.* the Angel of Jehovah himself!) sought to kill him at the spot, for the account goes on to say:

"Then took they up stones to cast at him; but Jesus hid himself, and went out of the Temple, going through the midst of them, and so passed by (John viii. 2-59), and back by way of Olivet to Bethany, where there seems to have been a synagogue. And as he passed along he saw him who had been born blind, and sent him to Siloam to receive sight. And the man went, and came back again seeing. Now the Pharisees were wroth at this because it was done upon the Sabbath day; and they probed all the circumstances, and finally ended by casting the man out of the Synagogue. Jesus then upon finding him, and the man became his disciple (John ix. 1-39). And to the Pharisees, who were at that place he had much to say on blindness, and to other sheep not of that fold, but who, let us thank God were of our own! And also let us rejoice for Judah's sake, that we were sought only that we might be brought back unto the Lord, from whom we too had wandered. For in time there is to be when Judah comes again! but one fold and

epherd. So Jesus left them, in a sore division among themselves as to who he was (John ix. 40-41; 1-21).

HEROD'S BIRTHDAY.

The birthday feast of Herod Antipas was celebrated at Tiberias, in Galilee, on or after October 20th (interpreted), and the death of John the Baptist occurred not later than October 26th at Macherus, 70 miles away in the South, and whither the executioners had to be sent to fulfill their orders, and bring the head back to Tiberias.

THE FEAST OF DEDICATION.

Jesus then returned into Galilee in order to continue his Ministry in the land of Benjamin; for he was not to save unto the Lost Sheep of the House of Israel, and Benjamin was to bear the message. Now the three Synoptic Gospels supply the details of the preparation. But St. John, alone, relates the occurrences of the next Feast of the Jews, which was *Hanucáh*, or Feast of Dedication. It fell in 28 A.D., upon November 30th, which was the 25th of Casleu (I. c. iv. 52-59). Jesus was not in duty bound to honor the feast with his presence, but he went up to it because it had now become the national custom to observe it quite as rigidly as they were wont to keep the Feast of Tabernacles itself, upon which it was somewhat modelled (II. Mac. i. 9, 18, etc.).

And at it the Jews again attempted to stone him, because he claimed Oneship with his Father, although their own Law made them all the sons of God, such as they would; but the most of that generation

were the sons of the devil, as he told them. It was brief visit, and he escaped from them and went beyond Jordan to Bethabara where John first baptized where he abode (John x. 22-42).

Soon after this he raised Lazarus from the dead and the Sanhedrim resolved to put him to death; he retired to Ephraim with such of his disciples as were with him, all of which is described by John alone (xi. 1-54).

A LAMB OF THE FIRST YEAR.

On Sunday, Tebeth 7th (Dec. 12, 28 A.D.) he celebrated his 31st birthday as to *lunar* time; but the year was not full on solar time, until December 25th, which fell that year on the 20th of Tebeth. Now the Lessons for that day were Exodus i. 1-vi. 1; Jer. i. 1-3; and according to some readings, Isa. xxvii. xxviii. 13; xxix. 22-23, for it was Sabbath *Shemot*, the 13th in the course of the Parashiot and Haphtar and these lessons should be read in connection with what now follows in our exegesis.

THE WALK THROUGH THE CORN-FIELD.

The exact time of the year to which we must assign the walk through the corn-fields has puzzled all who have attempted to harmonize the Gospels, and it has been as sore a puzzle to ourselves as to others. Page assigns it to Pentecost itself, holding that the day of that feast was the 2d CHIEF (Head or First) Ceremonial Sabbath of the year, and upon this fact he bases his interpretation of the odd chronological expression ("Second-FIRST Sabbath") employed by Luke (vi. 1) to specify, as it were, the date. The v

rious objection to this emplacement, and to our mind it is fatal, is that it forces us to allow the three Synoptic Evangelists, Matthew (xii. 1-8), Mark (vi. 23-28) and Luke (vi. 1-5), who alone relate this miracle with about the same contextural surroundings, to depart from their otherwise unbroken custom, and, for no particular purpose that can be assigned, relate an isolated miracle that the supposition forces us to admit took place long before the imprisonment of John, at and after which only their several Gospels notably begin the Saviour's Ministry! The supposition is untenable, and needless, too, because we find no traces of any intention to relate the events which took place at the several feasts, except in St. John's Gospel. Besides, Jesus was, and must have been, at Jerusalem on the day of Pentecost, and could not have been in the Galilean grain fields! However, the fact that Pentecost was in particular a harvest period, when roasting ears of corn would have been ready at hand for such as desired to pluck them is, we admit, a strong argument in favor of the walk being at such a season, and it would necessarily be a conclusive one were there but one such corn season in Palestine. Fortunately, however (for those who decline to rupture the sequence of events described in the synoptic Gospels to the extent demanded by a moving of this miracle way back to Pentecost), there are no less than *three* corn harvests (crops)! in Palestine, and we shall find the right one just where we need it!

Now Scaliger supposed this peculiar sentence to mean *the first Sabbath after the second day of Passover.*

Dr. Lant Carpenter offers two explanations: that means *either the FIRST Sabbath of the SECOND Jewish month, or the FIRST Sabbath after the SECOND of the three great festivals, to wit, Pentecost.* The authorized version puts it *the second Sabbath after the first*, and the revised version omits it altogether, making it merely read *a Sabbath!* In the course of our own Studies several far more likely dates were early suggested to our own minds, for we had no idea of omitting the reference altogether, and were satisfied as to its peculiar and intentional chronological force. In the first place, that it might refer to the *second Sabbath after the first* of the seven that *led up* to Pentecost and thus to the 3d Sabbath or 21st day of the Home. And again that it might refer to the Sabbath of the *Sheni* or second Paschal week, or even to the 2d Paschal week over itself which in a sense is the *Second FIRST Sabbath!* But it is apparent that none of these explanations avoid the really fatal objection that it thrusts the event back of where the Synoptics take up the Ministry itself, and way out of all connection with the contexts, and entirely ignores St. Matthew's very explicit contextural emplacement: "*at that time,*" etc.

Professor Dimbleby contends that it is a plain chronological reference to the Sabbath that fell on the 2d day of the 1st month (Nisan, 4029 A.M., 31 A.D.) after he accepting the $3\frac{1}{2}$ -year ministry, and Friday crucifixion! And in this connection we would call attention to the fact that, if so, it suits the 2d day of the 1st month of 4027 A.M., 29 A.D., on the basis of a year ministry quite as well)! But the objection

placing this miracle so very close (on the 9th!) to the crucifixion is equally fatal, for it does not leave time enough by some months for the events that subsequently transpired!

What then? This was the entire array of all the best explanations we were able for a long time to collect or even to devise from the chronological situation, and yet none of them seemed to satisfy the case. To make the matter short, however, we at last bethought ourselves of the Jewish Ecclesiastical Calendar of the Sabbaths themselves. They reckon 54 of them on which they read the Law in regular sequence, and several special groups of Ceremonial Sabbaths, three of which falling nearly together at the end of the Sacred Year and known as "the three Sabbaths," seemed to offer a solution at nearly the right place: Sabbath *Shelakim*, which is the *first* before Adar, Sabbath *Zachor*, which is the *first* before Purim, and Sabbath *Ahodesh*, which is the *first*, or next before Nisan! Now the 2d of the "1st Sabbaths," so to speak, was *Zachor*, and if intended by St. Luke, fell in 30 A.D. on the 12th of February, unfortunately it was almost too late for the 3d and last Corn Harvest, and likewise still left too little time for the subsequent events!

Nevertheless, the Ecclesiastical Calendar was now more than ever our hope, and there at last we obtained what we consider to be the actual solution. It is as follows: The 54 Sabbaths are divided into 5 groups, one to each Book of the Pentateuch! and each group is led by a Head, Chief or First Sabbath

strictly so called.* For instance: Sabbath *Beresheet* is the *First-FIRST* or Chief Sabbath of the curriculum of the Law, and leads the 12 devoted to Genesis; Sabbath *Shemot* is the *Second-FIRST* or Chief Sabbath, and leads the 11 devoted to Exodus; Sabbath *Vayikrah* is the *Third-FIRST* Sabbath and leads the 10 devoted to Leviticus; Sabbath *Bamidbar* is the *Fourth-FIRST* Sabbath, leading the 10 devoted to Numbers; and Sabbath *Debarim* is the *Fifth-FIRST* Sabbath, leading the 11 that are devoted to Deuteronomy, and close the yearly lessons!

Now upon this actual Ecclesiastical basis, Sabbath *SHEMOT*, the 13th in the course, and "*Second-FIRST*" of the Parashiot, fell during the Ministry of our Lord on the remarkable date, Saturday, *December 25th, 28 A.D.*, the Saviour's birthday, when he became 31 years old and so "a Lamb of the first year," and it fell just before the season of the 3d and last crop of green roasting ears of corn, which is harvested early in January, and so just fits the case, for it does not displace the synoptic record, leaves ample time for all the collateral events, was in the final harvest, was on THE "*Second-FIRST*" Sabbath of the year of the Reading of the Law, and, besides all this, fell upon the last Solar birthday the Saviour saw before his Crucifixion. And so the 73d Julian year ended.

[To be Continued.]

* These subdivisions are not fanciful, but *facts*. The *First-CHIEF* (First or Head) Sabbath is one of the most important of the annual curriculum of the Law, and its four successors are of notable moment. † Tebeth 20th, 4027 A.M.

APPENDIX.

In order to make this Study as complete as possible, and to enable those who have not followed our labors in the preceding Studies and News Leaflets to derive a clearer understanding of our position than they could without it; in order also to make the matter of reference easy to those who are already posted, and with the view, somewhat, of advertising, as it were, to all concerned, the collateral work we are attempting in the Our Race News Leaflets, we now incorporate herein the plate matter of two very important numbers of the said Leaflets. That of October, 1893 A.D., sets forth the interpretation of Daniel ix. 24-27. That of October 1894 establishes the interpretation.

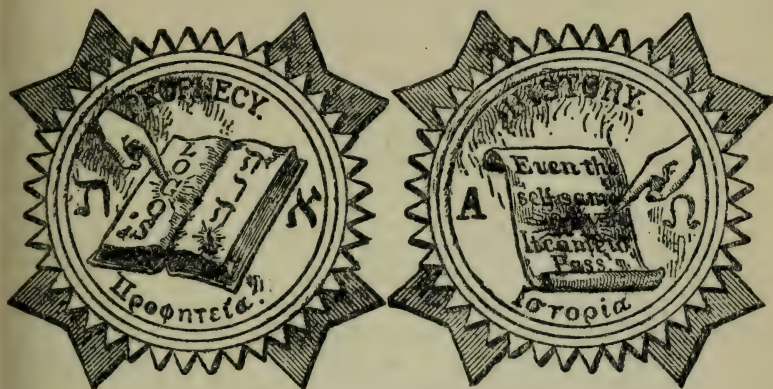
This current number of the Our Race Series with which they are incorporated, in this appendix, affords the filling, *in loco*, to the matter. We solicit help to prosecute this work. We are without means to conduct it, unless at least "the Ravens" fetch it. Verily, charity begins at home, and we ask the Christian world the square question, whether it is more their bounden duty to spread error among Heathen, or to clean house and then provide the world with meat in due season. There are some who have denied themselves to the very point of want to help us. They are

exempt, but the question is, What hast *thou* done for Christ's truth?

There is no work of vindication before Christendom that deserves support ahead of this work, whose aim is to set its origin in order! and to show forth the reason for its confidence. It is a spectacle at which the very angels may well marvel, that such an effort should have to beg even for bread with which to prosecute the truth single handed! Had we \$100,000 we could use it in one year, capital and all, merely in the preliminary work of coördinating the facts into an impregnable array. We know what must be done, and where to secure help, if we can pay for it. There have been hundreds of merely secular literary efforts that have spent far more than that amount before a single page of the result has been given out.

What shall *this generation* have to say to the Judge of all, if this opportunity to vindicate His truth before the world at their hands, and before He comes, shall fall short of its realization for lack of solid patronage? We verily believe we had been better supported in Jonah's day by Nineveh herself. And the time is short for Laodicea to justify herself and overturn our accusation.

THE OUR RACE NEWS-LEAFLET



"The King's business requires haste."

O. I.

OCTOBER.

1893.

Edited monthly, or oftener, by C. A. L. Totten, New Haven, Conn.

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Midnight --The Last Hour of the Era.*

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MIDNIGHT--THE LAST HOUR OF THE OLD ERA.

THE END OF THE AGE.

LESS THAN SIX YEARS DISTANT—THE MATHEMATIC OF THE INTERPRETATION—JERUSALEM SHALL BE REBUILT UPON HER HEAPS AND THE PARABLE OF THE TEN VIRGINS SHALL BE FULFILLED—THE SEA REMOVED FROM DANIEL IX. 24-27.

By C. A. L. TOTTEN, New Haven, Ct.

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In the name of the God of Heaven, Amen: I, the undersigned, a servant of the Household of Faith, in the calm exercise of sound human reason, in the full realization of my responsibility to God and man, in a spirit of anxiety not to be scorned by any who call themselves Christians, (and supported with solid facts that no man on earth can successfully dispute and which any scholar may verify, aye, and which every *honest* scholar is now in bounden duty to endorse if so be he will examine this matter in behalf of his neighbors) and in the furtherance of due and orderly but special preparation therefor do hereby announce the sounding of the twelfth stroke of "the Midnight Hour" of the Christian Dispensation.

It is now Low Twelve fully come,—and I call upon all who serve the Living God to arise and trim their Lamps, for Behold the Bridegroom also Cometh!

Far be it from me to make such an announcement without guarantees sufficient to establish my authority before such as will examine them, and further be it from all to whom these presents come to misunderstand the nature of this summons, I am no Prophet, but I am an Interpreter, and I testify to facts upon whose accuracy all who will may become satisfied. To this end I have labored hitherto and I do not hesitate to magnify my office by every *honest* and legitimate method.

My aim is not to excite groundless fears, or to traffic in credulity. I am predicting no end to the world, and no final crash of matter; but I do declare the hastening of all human institutions toward that universal crisis which is soon to measure every one of them against the laws of the only God—Him of our own ancestors! And if these human institutions shall be found wanting at the august Assize now in our own

* See foot note to Title Page.

immediate future, I solemnly declare they will be condemned in Judgments, and inevitably go down, without appeal, into the abyss of all dead things.

But let it also be understood that it is no mere chapter of unaided human progress that is thus at hand. It has indeed its human phase whereby violated Law reaps the whirlwind of its own punishment, but it also has its divine and superhuman accompaniments which will awe the world to silence!

Now that which I declare I am also able to prove, and that which I am able to prove can be set forth in terms intelligible to any one who will verify the matter at the bar of God's Word and at that of History. In outline it is as follows:

The 2520 years of "the times of the Gentiles" (7 @ 360 each) are within five and three-quarter years of their full solar termination. Jerusalem, which has been "trodden down," of them during this era, shall, at the end thereof, be rebuilt upon her heaps, and He who cometh, according to His promise, will save the tents of Judah first.

To the Jews, therefore, do I announce the pending termination of the Desolation, and that Kodesh, the City of Delight, shall once more be theirs, and that the Branch shall flourish in its midst!

In the meantime the literal fulfillment, item by item, of the parable of the Ten Virgins will progress from now on in an orderly and chronological manner, beginning with the 6th verse of Matthew XXV. at and to the "set time" to which we have now arrived.

There are twelve several events now to transpire, in regular sequence, taking up such lengths of time, in months and years, with a view to their necessary evolution, as are ordained; and although the total time is relatively short it will be full and sufficient for the purpose, but not having one instant to spare. They are as follows:

- 1st. All the virgins arise.
- 2nd. And *trim* their lamps.
- 3rd. The foolish will find their lamps going out, and their vessels empty.
- 4th. They will then ask the Wise for Oil.
- 5th. The Wise will perforce decline to accede because they are not only (a) forbidden to sell, but (b) dare not give away that of which no man has to spare.
- 6th. So they will advise the purchase of Wisdom from those who have it, and can interpret the Book.
- 7th. Hence the Foolish will have to buy.
- 8th. And, lo, while in the act, the Bridegroom Comes!
- 9th. Those who are ready go in with Him unto the Marriage.

10th. And the Door is shut. This ends the Gospel age.

11th. Then the Foolish will come, having learned Wisdom in the succeeding Tribulation, and will Knock for admission.

12th. But will be treated as Strangers, and be denied Entrance.

13th. He that hath ears to hear, let him hear.

This Parable is to be literally fulfilled in facts pregnant with renown, which will go down into History as do other facts. The first seven sections of which, to all intents and appearances, will be merely the natural consequences of measures already at work, but urged to an unwonted activity by the exigency of collateral events, and by the then fully recognized "Signs" of the times. The last five, which are also to have their natural aspects, will at the same time all be dominated by supernatural ones, that none who are Christians may by any possibility misunderstand.

The World is not in it, for they have not come into it during the Days of Grace—and may God have Mercy on them and make their tribulation short.

There is an awfulness connected with this Climax of the human drama not to be conceived nor set in words, and it behooves all who do not understand the terms I am forced to employ in this announcement, to beseege their teachers for information, and so trim their lamps, or, if without oil, to purchase wisdom of whom they may—for verily the time is short, the need urgent, and it is better to have it, though locked out, than to be without it when to-morrow dawns.

To the end therefore that such as seek may find, I call upon the Shepherds of Israel to feed their flocks with MEAT, in due season, so that my God shall hold them guiltless when He comes. It is damnable hereafter to cry Peace, for there is none in the face of Judgment here already, and sure to continue.

To guarantee my authority to speak chronologically upon issues so solemn, it is permitted me to unseal Daniel's Vision of the 70 Weeks (Dan. IX. 24-26), and by virtue of revealing for the first time the full Chronology relative to the *first* Advent in figures that may be verified, and in explanations which shall be self evident to any one who has eyes to see, and ears that are willing to heed, I claim the right to cry aloud in this modern wilderness of knowledge, Prepare ye the way of the Lord! Make the paths of His *second* Advent straight!

In the IX. Chapter of Daniel, the man (Angel) Gabriel gave the Prophet a measure of the "time" that should stretch from certain grand events unto Messiah the Anointed One. Let us examine the matter:

Daniel IX. 24-27, may be divided into four sections, which, with their interpretations, are as follows:

SECTION I.

24. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

The seventy weeks (Hebrew *Shabua*) referred to, are found upon the strict Post-Exilic Sabbatic scale of time. They date from the FIRST Jubilee year celebrated after the dedication of the Second Temple. The count was directed to be made by the Prophet Zechariah (VII. VIII.) in the 4th year of Darius Hystaspes, and begin with the next year, *i. e.* after all the periods of 70 years referred to in Zech. VII. VIII. had been fulfilled! This was the year 3487 A. M., which was a Sabbatic year, and counts as one on the scale of 50 years to reach the 50th or first Jubilee, which was, therefore, 3536 A. M. [4250-1 J. P.=314-15 Olymp. (2-3 year of the LXXIX. Olymp.)=290-1 A. U. C. (Varro)=287-8 A. U. C. (Polybius)=285-6 A. U. C. (Fabius)=284-5 Nab.=464-3 B. C.] Now 70 Sabbatic years required 70 times 7 years=490 years, since each Sabbatic year was the last year of a block of seven years, and after the first Jubilee year had been reached every 49th year thereafter was *both* a Sabbatic and a Jubilee year, explaining what Josephus meant by saying "the 49th year is the 50th year." Hence 3536 A. M. and 490 years fetch us to the "acceptable year" (of Luke iv. 9)=4026 A. M. [4740-1 J. P.=804-5 Olymp. (part of 4th year of the CCI. Olymp. and of 1st year of the CCII. Olymp.)=780-1 A. U. C. (Varro)=777-8 A. U. C. (Polybius)=775-6 A. U. C. (Fabius)=775-6 Nab.=27-8 A. D.] This was in the 5th year of Tiberius Cæsar in which year John the Baptist came preaching in the wilderness. The year of Tiberius began on the 19th of August, and the Sabbath year began at the new moon of the succeeding autumnal equinox, exactly 1866 solar years ago reckoning from our current new moon of Sept. 10-11 893. Now in this Tenth Sabbatic Jubilee year, after the first one above referred to, the prophecy of Gabriel was consummated by the anointing of Messiah the Prince (Dan. IX. 24) first by the water in which he was baptized, and second by the descent of the Holy Spirit in the form of a dove. He was recognized by John who testified to him at once, and was acknowledged by the voice of God, "Thou art my Son, the Beloved, in thee I delighted." Now Jesus himself was — when beginning — about "thirty years of age" having become "30 years old" on the 7th of the 4th Hebrew Civil month (*i. e.* of the winter Solstice moon of 27 A. D.) with which Hebrew civil year this Sabbatic Jubilee year began. He was thus of the Levitical legal age and so ready to

enter in upon his ministry, a "Lamb without spot or blemish."

SECTION II.

25. Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, *shall* be seven weeks, and three score and two weeks; the street shall be built again, and the wall, even in troublous times.

The year 4026 A. M. was also 7 and 62=69 weeks of years, *i. e.* $7 \times 69 = 483$ lunar years, to the instant, from the date recorded by Nehemiah (VI. 1-5), *i. e.* from the date at which the Commandment to build the *Walls* of Jerusalem was "consummated" (as *Motsa*, the Hebrew word translated "going forth" implies!) A writ, decree, or commandment must be legally "served" and "returned" before it can be filed. The original decree of Cyrus was with reference to the Temple only, and was delayed by hostile machinations for many years; at last Ezra "accomplished" it in 3543 A. M., from whence $69 \times 7 = 483$ full solar years fetch us to the same identical day of the self same Sabbath Jubilee, to wit, January 8th of the acceptable year 4026 A. M. Nevertheless, in its special sense Dan. IX. 25 remained to be fulfilled. Therefore, reports coming to Nehemiah (I. 3) led him to make a direct request of Artaxerxes for permission to *build* the walls and city, and restore the gates (II. 3-6) of Jerusalem, and obtaining the authority he accomplished the matter. This was in the 20th year of Artaxerxes, to wit, 3557 A. M. Thus the very date from which to reckon (the 25th of Elul 3557 A. M. Neh. VI. 15), has been before the equally blind eyes of Jews and Christians for 2335 years. The matter is now revealed in God's due order. The count is verified upon unbroken *lunar* time, 483 lunar years at $354.367061 +$ days each, fetching us to the 22nd day of Tebeth of 4026 A. M. Thursday, (the 8th of January, 28 A. D.) This is the date of the anointing of the Saviour for his ministry; it being exactly two weeks after his birthday (*i. e.* = 30 years and 14 days old!) and his baptism took place at about 3 P. M. on that day! Thus Gabriel's prediction to Daniel, as to the 69 Sabbaths (of lunar years) from the accomplishment of the commandment to build the walls of the city, began at the end of the 52 days mentioned by Nehemiah, and the line of time was hurled in an unerring trajectory to the "set time" foreordained by Him whose words are sure, and none of which can by any possibility come back void. Nehemiah's name, "The Lord will conduct the man," is sufficiently significant to have pointed to him, and to this date, 25th of Elul 3557 A. M., had not the veil been cast upon us for a purpose; and I chiefly rejoice, now that it is at last made known, in the fact that it will help our *brothers* of the

Tribe of Judah to perceive the Truth and realize the fullness of Ezekiel XXXVII., for verily the Star of Jacob hovers over the East, and thither Israel's eye may turn in confidence.

SECTION III.

26. And after threescore and two weeks shall Messiah be cut off, but not for himself. * * *

This prophecy refers solely to the *length* of the Saviour's ministry, and was fulfilled to the very hour. This ministry, contrary to the universal acceptance of modern Christians, who take it to have been $3\frac{1}{2}$ years, was exactly "threescore and two" literal "weeks" long, *i. e.* 62 times 7 = 434 days long, no more, no less, and he was "cut off" at its termination, "but not for himself," *i. e.* rather for *you*, and for *me*, even for *all men of all conditions whatsoever*, to be testified in due season. The ministry began at his double anointing, by Water and the Spirit, upon Thursday, January 8th, 28 A. D., at 3 P. M. and lasted until Thursday, March 17th, 29 A. D. (14th of Nisan of that year) at 3 P. M., at which time He said: "It is finished," poured out his spirit that we might all be brought back, in due time, at least into the full stature of Adam before he fall. Now the Resurrection was upon Sunday, the 20st of March, the third day after the Crucifixion, *i. e.* at the Vernal Equinox of A. D. 29, upon the same scale that this current year 1893 A. D. had its autumnal Equinox 1864 $\frac{1}{2}$ years later. [Upon the other familiar scales of time it was at the *Vernal* Equinox of 4742 J. P. = 805 Olymp. (the first year of the CCII. Olymp.) = 781 A. U. C. (Varro) = 778 A. U. C. (Polybius) = 776 A. U. C. (Fabius) = 776 (Nab.)] Moreover all this was necessary to fulfill the Types of the Law, for as a Priest, after the Order of Melchisedec, the Saviour had to be "30 years of age" at the entrance on his ministry, which year of High Priesthood had to be a tenth "Jubilee" after a prominent one. In it he preached Redemption, and yet no man redeemed Him! And so the year passed, and at its termination he became as it were, *i. e.* as to his Priesthood, "one year old," *i. e.* a *yearling*, *i. e.* "a Lamb of the first year," and ready for sacrifice. Who, verily henceforth can be so blind as not to see that herein all things met their antitype, and that hereby is manifest at least the faithfulness of God!

SECTION IV.

26. * * * And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

27. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice

and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

Finally, the rest of the chapter (Dan. IX. 26-27) refers to the (prince of the) Romans, who came against Judah, and destroyed the city and the sanctuary, in 4067 A. M., which was 7 times 70 and $\frac{1}{2}$ of 70 years, 525 years from the date of Ezra's commission in 3543 A. M., reckoned throughout as the first year. Here the "weeks" are "generations" of three score and ten years each, and thus the destruction was in the *midst* of such a week. It was also in the *midst* of a "week" of 70 years, reckoned from the Sabbath year 3963 A. M. (B. C. 36), in which Herod besieged and captured Jerusalem, 70 and 35 = 105, 3963 being 1, 4067 is 70 and $\frac{1}{2}$ of 70 years later! The destruction by Titus was also one Eclipse Cycle of 651 years after that by Nebuchadnezzar, *i. e.*, 3416 A. M. and 651 = 4067 A. M., all inclusive being 652 years.

All of these things and more also, I am constantly setting forth at due length with proof and collateral bearings in the "Our Race Series," the tenth quarterly volume of which is now within the reach of all who will come unto the light, and help me to let it shine in places dark, and to be darker yet before the end of the age.

Now that I lie not, and that furthermore I stand ready to demonstrate these interpretations upon sound scientific principles may be made more clear by an examination of the following consolidated exposition of chronology (Table A), which I have taken from the tenth study (page 153) in the "Our Race Series," entitled "The Measure of History," just issued from the press (September 22d, 1893). It is a net full of "great fishes" drawn to the shore of 1893 A. D.

This harmonized scale of time shows the accurate positions of the several subordinate eras involved, and familiar to historians, over a range of 2,640 years of the Nabonassan Era (top line), and ending with this current year 1893 A. D. (bottom line).

The *birth* of the Saviour was at the winter solstice of 3996 A. M. [=4710 J. P.=774 Olymp (2d year of the CXCV. Ol.)=28th year of Augustus Caesar=750 A. U. C. (Varro)=747 A. U. C. (Polybius)=745 A. U. C. (Fabius)=745 Nab.=4 B. C. Common.] The Annunciation to the Virgin was therefore at the preceding *vernal* equinox; and His resurrection was the 32d vernal equinox thereafter. (Spica in the sign of Virgo seems to have been the star of Bethlehem.) Verily this Man fulfilled all the chronological prophecies bearing upon the *first* advent and must have been the promised Messiah, whose *second* advent is at hand!

HARMONIZED SCALE OF TIME,

A. M. Sept. Eq.		J. P. Jan. 1st.		A. U. C. Apr. 21st.		Nab. Feb. 26		B. C. Jan. 1st.	
3252		3967		7 ⁴ 2		1		747	
742 yrs.		742		31		taken out.		742 yrs.	
3995		4710		years		742 y's. 182 ÷ d's		42	
Dec. 25		Sept. Dec. Mar. June. Sept.		2		750		28	
3996		4711		774		745		4	
3997		4712		775		746		27	
3998		4713		776		747		24	
3999		4714		777		748		29	
4000		4715		778		749		28	
1890 yrs.		1890		779		750		29	
5891		6606		2670		2641		1893	
Sept. Dec. Mar. June. Sept.		M xlv L xvii D i		cxv		751		1 B. C.	
5891		6606		2670		2646		30	
Sept. Dec. Mar. June.		M vii L x D xiii		2		2641		31	
5891		6606		2670		2641		10	
5891		6606		2670		2641		A	
5891		6606		2670		2641		11	
5891		6606		2670		2641		1890 yrs.	
5891		6606		2670		2641		A	
5891		6606		2670		2641		1893	
5891		6606		2670		2641		O. S. C	

Now to show that the last line in the foregoing table (A) agrees with our best modern chronological and astronomical judgment, as set forth in the standard almanacs, I submit another page, (table B), embodying the recognized scientific admissions of the Greenwich and Washington Observatories as set forth in their respective Official Nautical Almanacs for the current year. Any one may verify this, and as every one accepts the almanac without question I submit that it is the height of folly to cavil at the selfsame data when used to effect a practical demonstration of history!

At any rate let the Scribes, Pharisees and Hypocrites, who pretend to have a controversy with my anxious figures, note well my line of entrenchment! Henceforth their quarrel is rather with Greenwich and Washington, and when they shall have overthrown the sound astronomical wisdom of the Anglo-Saxon race, by which all those who go down to the sea in ships do well to place their faith, it will be time enough for me to rectify my data! Until then my own duty is plain, and its guarantee among sensible men is established.

The conclusion of the matter is this: The data given in Table B being already accepted by the scientific world, the last line of Table A must be equally acceptable. But if that line is accepted then the whole 2,640 years shown in Table A must also be accepted as there set forth and harmonized! This, then being my impregnable position I leave it to my God to awaken my neighbors to the genuine honesty and concern with which I testify to His eternal Truth, and to their eternal peril if they, having eyes and ears, continue longer to treat my efforts to be heard with such reckless scorn, undignified ridicule, or careless neglect, as has characterized its reception during the past four years. Truth is mighty and will prevail, and while I am well satisfied that the next generation will accord my work its due recognition, it is chiefly from those of my own generation who *must go through the* COMING CRISIS, that I crave a hearing. This thing, now sounding in your ears, is from God above, and I am as unworthy to proclaim it as any of my fellow mortals. The matter has come to *me* "by books," and, I feel confident, to *you* "by grace." May the Father of All who revealeth in secret, open the eyes of your understanding and lead you to investigate these solemn truths. It is high time to procure wisdom, and as the Bible is an inexhaustible source it behooves all men to go humbly to it and without delay, for surely we stand at the threshold of eternal issues! C. A. L. TOTTEN.

HARMONIZED.

Chronological Eras and Cycles

FOR

1893 A. D.

Vide Official American Nautical Almanac.

CHRONOLOGICAL ERAS.

The year 1893, which comprises the latter part of the 117th and the beginning of the 118th year of the independence of the United States of America, corresponds to—

The year 5891-2* A. M. on the True Scale of all past time—the year 5892 commencing at autumnal equinox September 22d for Solar time, and on September 11th for Jewish time; and to—

The year 6606* of the Julian Period;

The year 7401-7402 of the Byzantine era, the year 7402 commencing on September 1st;

The year 5653-54 of the Jewish era, the year 5654 commencing on September 11th, or, more exactly, at sunset on September 10th;

The year 2646* since the foundation of Rome, according to VARRO;

The year 2641* since the beginning of the era of NABONASSAR, which has been assigned to Wednesday, the 26th of February of the 3967th year of the Julian Period; corresponding, in the notation of chronologists, to the 747th; and, in the notation of astronomers, to the 746th year B. C. Common†;

The year 2670 of the Olympiads, (or the second year of the 668th Olympiad) commencing in July, 1893, if we fix the era of the Olympiads at 776½ years B. C., or near the beginning of July of the year 3937 of the Julian Period‡;

The year 2229-30 of Alexander's accession, 2230 commencing in July of 1893 A. D.;

The year 2205 of the Grecian era, or the era of the Seleucidæ;

The year 1609 of the era of DIOCLETIAN;

The year 2553 of the Japanese era and to the 26th year of the period entitled "Meiji."

The year 1311 of the Mohammedan era, or the era of the Hegira, also begins on the 15th day of July, 1893.

The first day of January of the year 1893 is the 2,412,465th day since the commencement of the Julian Period, according to the Nautical Almanac, but we make it to be one greater to allow for Joshua's LONG DAY (47½ hours duration. See Study No. Two, Our Race Series.)

CHRONOLOGICAL CYCLES.

dominical Letter	A	Solar Cycle	26
pact	12	Roman Indiction	6
unar Cycle or Golden Number 13		Julian Period	6606

* To verify these against our own work see last line of General Table of Harmonized Scale, page 153 of Study No. Ten, Our Race Series.

† The American Nautical Almanac gives preference to the astronomical date 2640. e, as chronologists, give preference to the chronological one, 2641.

‡ This agrees with the American Nautical Almanac, as we place the beginning of the Olympiads chronologically one year earlier than they do, as all chronologists of the era are now agreed upon.

PUBLISHER'S NOTES.

AN ALMANAC FOR THE PAST 6000 YEARS!

(Revised Edition, October, 1894.)

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There is also contained in same box the **NEW GAME OF TOTO**, which teaches the Calendar to all. Price, postpaid, in paper box, handsomely lithographed, 50c.; in leather, \$1.00.

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Price 20 Cents.

THE OUR RACE



"The King's business requires haste."

ps. XX., XXI., Illustrated. *Second Set.* OCTOBER, 1894.

Edited *monthly, or oftener, by C. A. L. Totten, New Haven, Conn.*

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The One Year Ministry Established.

FROM

Moses and the Prophets.

Christ and the Apostles,

Clemens and the Fathers.

NOTES AND QUERIES.

NOTICES.

OUR RACE NEWS LEAFLET.

The price of this publication is relatively high because its constituency is relatively small. We not only have no capital but as our work is not popular it does not reap patronage enough to compete with the world's prices. We are satisfied that those who are helping us in the effort understand all this. When our lists increase enough to warrant it we shall either enlarge the Leaflet or throw in extra issues. In the meantime we must keep out of debt. Our present aim is to issue this Second Set of Leaflets (Nos. Fourteen to Twenty-Six inclusive) in *double* numbers so as to close it with the current year, 1894 A.D., and thus be able to recommence, if possible, with the civil months of 1895 A.D. The delays that accompany all the phases of our effort are also inevitable, and patience is an additional expense which must be freely extended towards us, by all who desire to know what the outlook is from our own particular point of view.

C. A. L. TOTTEN, *Editor*.

OUR RACE SERIES, IV., 1894.

The prices of this publication are as low proportionally as those of the News Leaflet are high. The IVth Series has now begun its course, Study No. Thirteen, Facts of Copper, or The Key of History, being ready to mail. Price 75 cents (50 cents to former subscribers). Price for entire Series \$2.00 (includes Nos. Thirteen, and Fourteen, Fifteen and Sixteen when issued). Study No. Thirteen is an important volume.

OUR RACE PUBLISHING COMPANY,
New Haven, Conn.

THE AVOCATION OF OUR LORD AND THE LENGTH OF HIS MINISTRY.*

"It seems to me that Prof. Totten has at least presented a chronological proposition of such fundamental importance, that it is our duty as Christians to spread it out upon our tables and examine it with earnest thought and Biblical scrutiny.

"Events are now moving, as we ourselves profess to believe, with rapidity toward a serious consummation in the world's affairs; and Prof. Totten finds that the shortening of the times has taken place as it were all along the line ever since Joshua's Long Day. He is either right or wrong. Hence, it is fair to ask, in all seriousness, who has produced evidence against his propositions?

"I do not suggest these thoughts as a follower of the professor; but rather as a seeker after the truth; and in the matter of chronology, at least, this student has both a strong case, and yet an unanswered one—a case filled with novelties, yet a new one perhaps only in the sense of the old; for the facts appear to array themselves upon his scheme of time far better and more reasonably than upon that of any predecessor.

"His main conclusion is, that 1899 A.D. is 5897 A.M., and that Joshua's Long Day occurred in the year 2555 A.M., since when the general equation of the times has been shortened from the Solar to the Lunar scale. Hence $5897 - 2555 = 3342$. But 3342 Solar years are equal to 3445 Lunar ones. Hence, upon the combined gold (solar) and silver (lunar) basis there will have been just 6000 'years' (2555 s. plus 3445 l.) at some particular interior date of 1899 A.D.

"It is not, however, to this in particular that I now desire to call special attention; but to his remarkable exegesis of Gabriel's prophecy as to the 70 weeks, the 69 weeks, and the length of the Saviour's avocation and ministry. In a triple cord of time, not easily broken, he traces the 70 weeks, or 490 years, to the same identical day in the fifteenth year of Tiberius Cæsar, as the date of the Saviour's baptism and manifestation, *viz.*, 70 'Sabbatic years,' year by year (hence, 490 years in all), from the fourth of Darius Hystaspes, scored off upon the post-Exilic Jubilee Scale, fetch us to 4026 A.M. This is cord No. 1.

"Again, 69 weeks of strict solar (golden) years from the era of Ezra fetch us to the very same date! This is cord No. 2.

* From the *Herald of Life*, August 1, 1894. Page 365. We quote this article because it puts the case concisely and enables us to introduce the tables (already given in Studies Nos. Eleven and Twelve) as recast into B.C. and A.D. years, instead of A.M. years, which many find difficult to follow.

"WHEREFORE RED IN THINE APPAREL?"—Isa. lxiii. 2.

A Prophet Like unto Moses.—Isaiah lxiii. 1.

I. N. R. I. = H. V. H. J.

Ezra, 456-5 B.C.

Ez. vii. 8.

Nehemiah,
443-2 B.C.
Neh. vi. 15.

Darius Hystaspes,

514-13 B.C. Zech. vii. 1, viii. 19.

"A measure of wheat
for a penny."

—Rev. vi. 6.

464-3 — B.C.

(7+62) "weeks" of
Lunar Years.

Daniel, ix. 25.

"For the day of Vengeance is in
mine heart, and the Year of my re-
deemed is come."—Isa. lxiii. 4.

4026 A.M. { Messiah,
The Prince.

Jan. 8.

{ Anointed } 28
{ Baptized. } A.D.

Mar. 17.

Mar. 28.

Ministry 1 year:
"The Acceptable
Year of the Lord."

534 d
365 d
434 d

{ Avocation.
62 *literal* weeks }
Dan. ix. 26.

**LET A LITTLE WHILE AND
he that shall come will come, and will
not tarry."—Heb. x. 37; Hab. ii. 3.**

**ARE BOUGHT WITH A
PRICE!"**

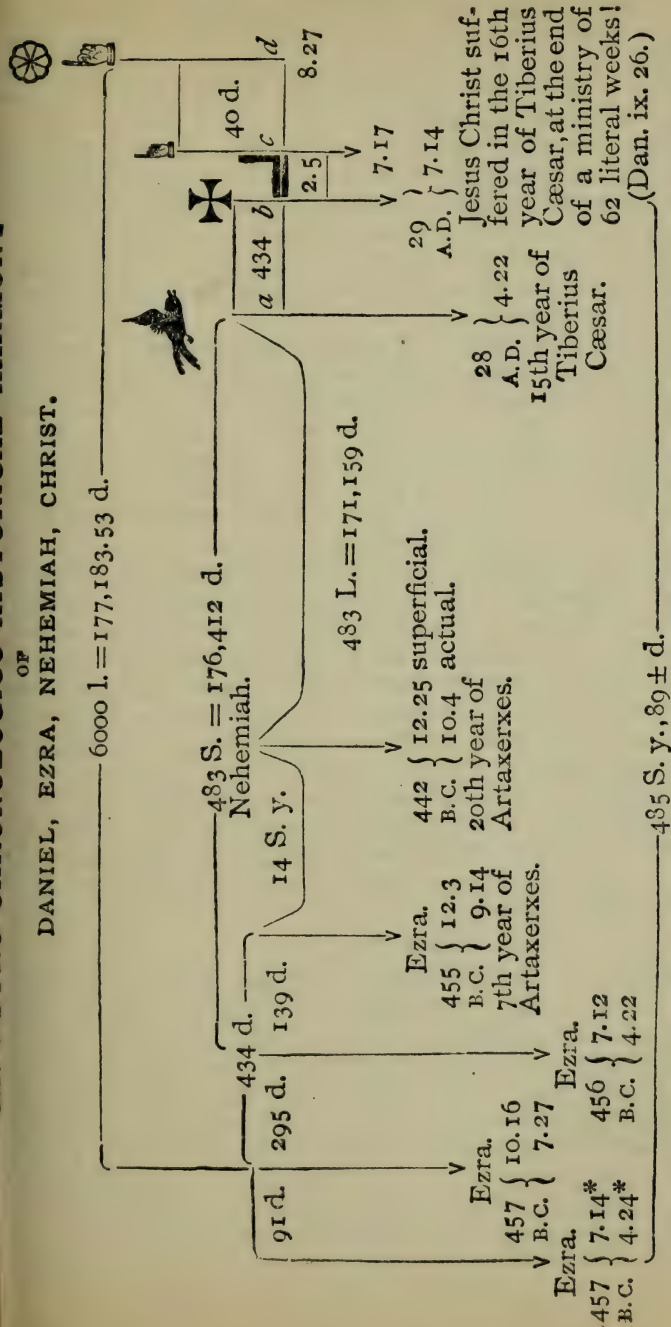
—I. Cor. vi. 20.

Crucified Nisan 14th, 4027 A.M., Thursday, March 17th, 29 A.D.

"This is Jesus of Nazareth, The King of the Jews."
(Nisan 14th, 3789 A.M., Modern Jewish Count.)

---ASTRO-CHRONOLOGICO-HISTORICAL HARMONY

DANIEL, EZRA, NEHEMIAH, CHRIST.



¹ 17, 174, 180 a.
 l. Lunar Month; s. Solar Year; a. Baptism; b. Crucifixion; c. Resurrection; d. Ascension.
 * Month and day of month in all similar cases.

I am doing honest, careful and laborious work in the cause of Eternal Truth, and find that the stars in their courses still fight against Sisera. Why not come over to the winning side and send your names in for further information to C. A. L. TOTTEN, New Haven, Conn., Box 1333.

"Finally, 69 weeks of accurate lunar (silver) years [from the Era of Nehemiah] fetch us to the same date. And this is cord No. 3.

"The Saviour being thus identified, baptized, and manifested at this focus of chronological rays, the professor proceeds to show that the cord of time is twisted down the scale for just 62 literal weeks, or 434 days further, which fetch us to the date of its 'cutting' at the crucifixion!

"Into this remarkable solution the professor sweeps the whole array of chronological prophecy and sacred typology; and to my mind proves his case and establishes his system; or rather, discovers the truth of God's system!

"Why should this surprise us? Has not the church lain in error for almost 1900 years concerning almost every line of sacred fact and promise?

"But though all this is far too deep and beautiful a topic to be condensed into even an entire issue of the HERALD OF LIFE, the professor has condensed its outlines into two consummate diagrams,* which I have requested permission to present with this article, in order to illustrate the subject and induce my fellow-searchers after truth to procure at least the Third Series of his Studies (Nos. 9, 10, 11, 12), and from their argument to judge of the solution for themselves.

"It is safe to say, that no such chronology as this has ever before been presented. If it be true, the world has yet to reconsider Prof. Totten's work; for its history must be adjusted to his scale of time; and if it be false, the church has a still more difficult task before it; for the law and the prophets seem to stand upon his side of the case, and confusion to be unfolded in the accepted text-books upon which much of our chronological argument depends.

"Prof. Totten is dealing with *facts*—historical, chronological and astronomical—not preaching dogmas; and it behooves us all to give an ear unto his message; at any rate, long enough to be able to give a *reason* for our rejection of his propositions.—H. B. B."

COMMENTS.

** All study, as to the "Times and Seasons" of the *Second* Advent of Jesus Christ is manifestly a futile effort, a mere waste of time, unless it rests upon an absolute understanding of the times and seasons of the *First* Advent! We maintain with impregnable logic, that the former cannot be determined if the chronological conditions that surround the latter are left indeterminate in the general premises; and, conversely, we maintain, that the solution of the latter having been vouchsafed, we have a guarantee that the former may now be sought out.

* See pages 102 and 103.

Now, upon the foundation of the true chronology alone these former facts are at last coördinated and spread out so as to plainly harmonize the ancient records, and the whole array of prophecy and type lends the solution credence, so that our little band of students stands in a unique position as to the further prosecution of the task. We are in fact encouraged to go on, even as it were by direct revelation, for the authority of the facts vouchsafed to our Studies is nothing short of what Daniel obtained by "books" in similar premises.

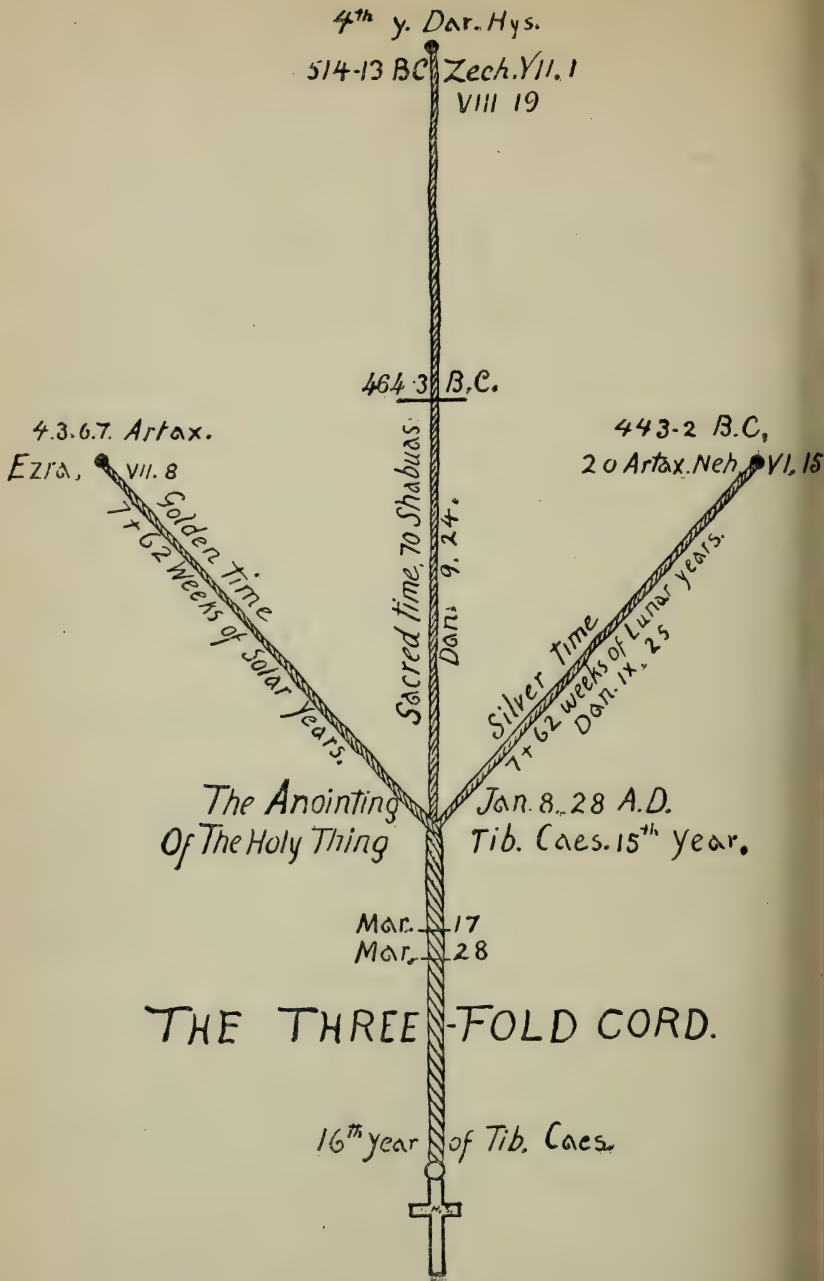
We stand fearlessly upon this foundation of fact, and are personally confounded on it in the sense of our own utter unworthiness. We have nothing to boast of, but the facts boast, and for them we give all glory to the God of Truth. Which things being so, it behooves us to present them in as many forms and phases as possible, so that by line on line, and precept upon precept, by multiplied illustration and reiterated harmony they may be made perfectly plain to all and forever after fixed.

For as all the signs around us agree that we, of "this generation," stand at the very edge of man's allotted six working days, and as the chronological circumstances of the First Advent have thus been set in order for us, we are satisfied that at least the general conditions that surround the determination of the date of the second are the next and legitimate objects of investigation, and must henceforth occupy a more earnest attention on the part of the wise who have square scriptural assurance that they will be enlightened when the proper time herefor arrives.

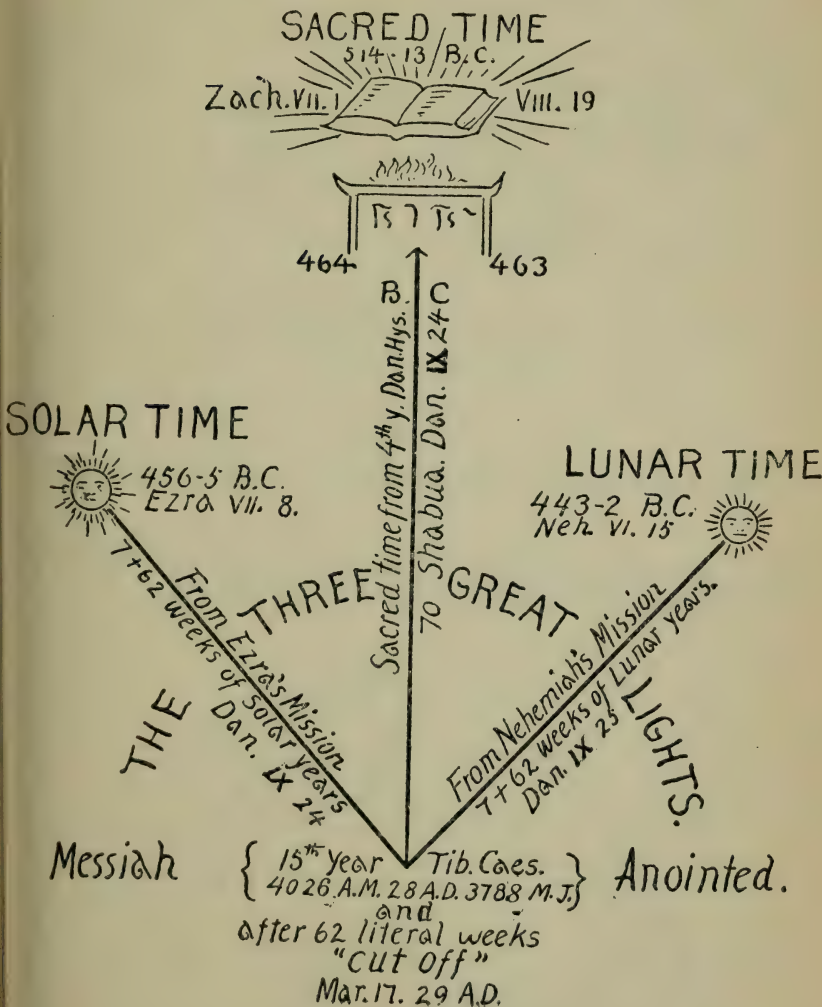
Many beautiful graphic demonstrations of our solution to the First Advent Chronology suggest themselves. In Study No. Eleven we set forth its skeleton in A.M. years, but since then have recast it into the B.C. and A.D. scale, with which its terms may become more intelligible, to such as are not quite familiar with the general principles set forth in the several studies (see p. 102).^{*} And in further simplification of this matter we have also recast into the same familiar terms the more general scheme of time, set forth in Study No. Twelve, p. 262, but need not reproduce it here as it occurs in Brother H. B. Brown's article, already quoted (p. 103).^{*}

But, as a "three-fold cord is not quickly broken" (Eccl. iv. 2) perhaps the following graphic and explanatory diagram of Gabriel's prophecy to Daniel will appeal with axiomatic force to certain minds. It is only another way of presenting the same solution, to-wit:

^{*} We have a few electro-plates of these diagrams and will loan them to any one who, in the cause of Truth, will secure their introduction into the journals of the day, for a limited number of insertions.

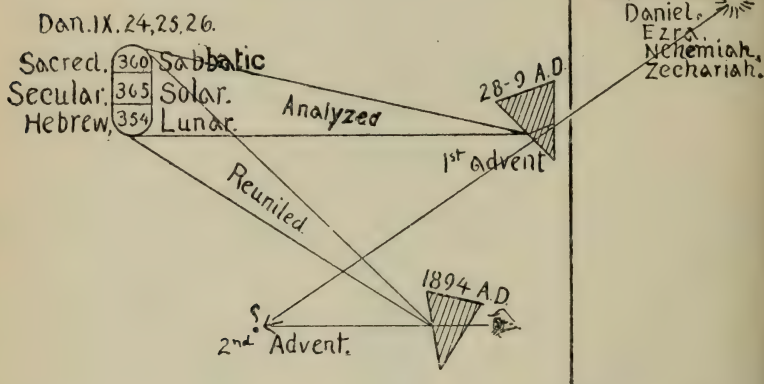


Again, to focus all the light upon it that there is, to-wit, that of the Greater Solar Light, that rules the day, and of the lesser Lunar Light that rules the night, and finally, the light of God's own Revelation, which rules his Sacred Times and Seasons, we have the following equally graphic, suggestive and satisfactory illustration:



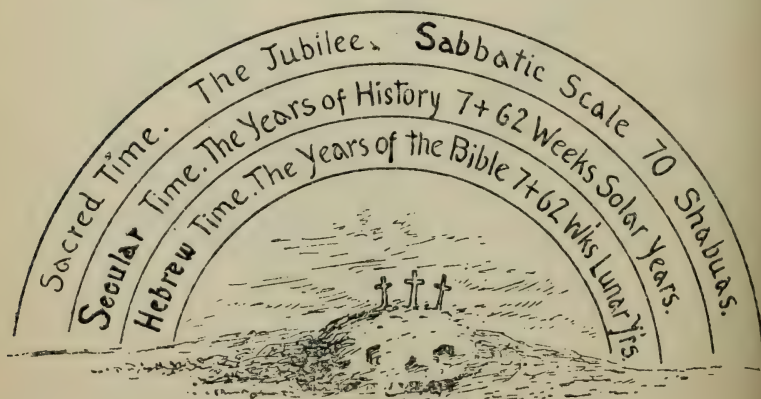
Again, the same idea is beautifully illustrated by the spectrum analysis, whereby chronology as it were, is resolved itself into its three primary degrees of demonstration, or conversely the three elements of light are caught at the second prism and united into Truth; from which we have the following:

The Three Primary Orders of TIME.



THE CHRONOLOGICAL SPECTRUM ANALYSIS.

And the same grand truth is expressed by the Rainbow of Promise that shone against the gloom of Calvary.



THE TRIPLE BOW OF PROMISE.

CHRIST'S MINISTRY ONE "ACCEPTABLE YEAR."

THE CASE ESTABLISHED.

"But if he will not hear THEE THEN take with thee two or more, that in the mouth of two or three witnesses every word may be established,"—Matt. xviii. 16.

*** "With the learned and judicious Newcome," says the far more accurate Dr. Lant Carpenter, "I am content even to differ with the ancients, provided I agree with the Gospels," and as Christ and the Evangelists, rightly understood, cannot possibly disagree with Moses and the Prophets, we ourselves are much the more content to disagree with the modern school of Biblical criticism and exegesis, provided we agree with the earliest of the fathers in the premises concerned, and stand with them upon the whole Bible, "as written and for the purpose written," although the entire firmament of the modern system of theology falls down upon us.

But there are ancients and ancients, and I stand with them only who are the most ancient—with the primitive Christian Fathers, properly so-called, who only had and held the faith as it was once delivered to the saints. The Saviour, after his resurrection, began at Moses and all the prophets, and expounded to his disciples all the Scriptures concerning himself. Four of these disciples wrote the Gospels which harmoniously detail his early life, and lead up to its brief culmination without any discrepancy whatsoever. While these men lived, and to the third and fourth generation of those whom they taught, the truth survived. These only were the days of primitive Christianity in any true sense of the word, and I believe there is evidence to show that it survived among these children of them that feared the Lord until this fourth generation was fully over. St. John wrote his Gospel about 4080 A.M. Four generations of 70 years are 280 years, and fetch us down to 4360 A.M., and thus to the last days of Primitive Christianity as such. At this time began the "hour" of 153 years, during which the ten horns of the nondescript beast rose, and during which Primitive Christianity was on a continual wane, even to 4513 A.M. Then began that still more dismal "hour" of 153 years, during which the little or eleventh horn, "with eyes and a mouth speaking great things," came up among the other ten, and, having finally lucked up three of them began its own course as the abomination of desolation,"—a course not altogether boldly drawn until 4666 A.M., but plain enough well before that (19-53 A.D.) to be a subject of clear and distinctive recognition as the Anti-Christian Church.

THE UNIT OF CHRONOLOGY.

Now, the Church of the Apostolic days, and of the three or four succeeding generations, was not all pure and primitive, but the spiritual children of the really pure remained more or less primitive. Meanwhile, the leaven of antichrist already worked and confusions began to disturb the councils from the very start, as St. Paul himself doth testify. Going however to the real and recognized fathers of these early days for testimony as to specific articles of faith and fact, we find a remarkable unanimity as to all the prominent matters, and as to the length of the ministry, the further we go back, the shorter it was known and believed to have been.

Let us then review and present some of the evidence. Modern scholars tell us that "By the ministry of Christ is understood the period between his Baptism and his Crucifixion." This is generally true, for so all hitherto have understood the matter, but to the readers of the Our Race Series and News Leaflets we have defined this era better and more accurately as that of his Avocation (62 literal weeks), while the ministry as such is confined either to the solar period (365 days), stretching from the beginning of his miracle at Cana of Galilee, in the 15th year of Tiberius, or to the lunar period (354 days), extending from the 14th of Nisan soon after, but also in the 15th year of Tiberius; or better, from both to the 14th of Nisan in the next or 16th year of Tiberius. That is, the Avocation was 62 literal weeks' long, or 434 days, and the ministry proper was one soli-lunar year—the very UNIT of chronology! This term, $69 + (11 + 354)$ wisely applied* gives us the true key to Prophecy and History.

VARIOUS HYPOTHESES.

Now, all sorts of opinions have been held upon the length of the ministry. We have the *bi-paschal* system, which was the earliest, and is correct, to-wit, the one that included *two* passovers only; the *tri-paschal* (three passovers); the *quadri-paschal* (four passovers); and even the *quinqui-paschal* (five passovers)!

"No one of the Evangelists has specified the time between the Baptism and the Death of Christ: and from the nature of the case the decision of the question is left to be made on considerations which are alike open to the learned and to the unlearned." Now, while a little learning is a dangerous thing, a great deal thereof may prove to be far more disastrous, if not seasoned when in religious premises by specific faith. Rather give us

* Strictly $68.7577 + (10.8752 + 354.3670)$.

either poverty nor riches, but convenient food and sufficient clothing for our naked judgment, than leave us to pluck a fig leaf as the necessity of our own presumption.

In the false Eden of our exile, what a travesty we have played upon us by those who have merely copied ancient things, and guarded them by the flaming weapons of their own creation. During the Middle Ages they guarded every approach to the only tree of knowledge that there was within man's reach—but the trespass took its due and ordered course, and while the eaters got but little for their pains they succeeded, by the irony of retribution, in spoiling what was in reality only a bold sacrilege, and in restoring access to the way of life which a Redeemer had made free to all. The evil be to those who made the matter of but little learning possible, and good to those who took whatever they could seize in the Reformation. "The truth, the whole truth, and nothing but the truth," can harm no man, and if the unlearned have been kept from the truth as it is in Jesus Christ, and so have gone astray when they have taken it by violence, it can only be the fault of such of the learned as endeavored to put seals upon it without any right, and who now are hardened to the very errors they inculcated, while the eaters find salvation after all; for as they do believe in Jesus Christ they have access to the Tree of Life, and may live forever and with less and less danger, in that their knowledge cannot but draw nearer, for ever nearer, to the truth; for, as the gospels imply what they do not specify, the unlearned after all are in a fair way to get back at them and live forever in spite of their more learned former oppressors. The gospels fix the beginning of the Ministry to the 15th year of Tiberius Cæsar, and the "Acts of Pilate" fixed its end in the 16th year; we have learned this for a fact, and are determined to investigate the matter further without heeding the interdictions of the teachers who would bid it.

'Uniform historical tradition, either grounded upon, or reported by the 'Acts of Pilate,' had fixed the close of our Saviour's Ministry to the 16th year of Tiberius Cæsar" (Gresswell, p. 422). N. B.—This *fixes* the last Passover season of our Saviour to A.D. 29. Gresswell held to the *quadri-paschal* theory in spite of this admission!

THE LIMITS FIXED.

Clemens Alexandrinus states that some, who accurately handled matters, referred the death of Christ to the 16th year of Tiberius. Those who took into account the gospel of John, did not do otherwise than place the Crucifixion in the 15th year of Tiberius. . . . But whether they placed the

Death of Christ in the 15th or 16th year, they must have regarded his ministry as not including more than two pass-overs" (Carpenter's "Harmony of the Gospels," p. 14). This was the case in general, and of course so in the days of the fact thereof, but does not necessarily follow, subsequently, for some since have placed the birth of the Saviour six years before the Common Era, and so were enabled to begin his ministry at 30 years of age, proportionately early. Those who work upon this *theory* might punctuate the last year (28-29 A.D.) only, as the "acceptable" one, and thus appear to satisfy all the conditions save those that relate to the Saviour's actual age at death—for they might be ignorant of, or dare to violate, or even violently ignore the equally exacting historical condition that surround his birth!

The death of Herod the Great, and the Enrollment of the Roman Empire two years before it, together with the confiscation of the Sceptre of Archelaus ten years later, introduce conditions that are quite as determinate historically, as those that fix the termination of the whole matter to the acceptable year running from Nisan, 28 A.D. to Nisan, 29 A.D.

Now, in our consecutive study of this matter *in loco* (Study No. Fourteen), we shall prove the date of Nativity to have been December 25, 4 B.C., and that of the Crucifixion to have been March 17, 29 A.D., so that within these limits, and covering its final 62 weeks specifically, all of our work must harmonize or fall to pieces. And it does harmonize so far as we have yet been able to test it, with every phase of the conditions imposed by Type, by Prophecy, by History, and by Arithmography, or the interior science of all things, in so far as we know its rudiments.

"The opinion which has been prevalent ever since the time of Eusebius, is, that the ministry of Christ included *four* pass-overs, or between three and four years; but this, to use the words of Mr. Benson, 'was totally unknown to the Christian Fathers of the first three centuries.'* Upon this hypothesis founded the very valuable (?)† Harmony of Archbishop Newcome, which was much framed upon that of Leclerc, together with Dr. Doddridge's, Mr. Gresswell's and various others."‡

"Whiston and Macknight framed their respective harmonies upon the supposition that the ministry of Christ included *fi-*

* See p. 254 of "The Chronology of Our Saviour's Life, or an inquiry into the true time of the Birth, Baptism, and Crucifixion of Jesus Christ by the Rev. C. Benson, M.A., Trinity College, Cambridge.

† We query this because we cannot call that valuable at all which assists the side of error; indeed, to the extent that any one's work confirms error to that degree is it the opposite of valuable!

‡ "The Diatessaron" by Prof. White, and most of the library of chronological work upon the shelves is based on this hypothesis.

Passovers. Scaliger, Sir Isaac Newton, Stillingfleet and others, adopted the same opinion, but the tendency of the critical scripturalists of the present day § is to shorten, not extend, the period assigned by the prevalent hypothesis."

THE PRIMITIVE BELIEF REVIVED.

"The prevalent opinion during the first three centuries was, whatever its foundation, that the ministry of Christ lasted not more than a year and a few months" (weeks ? C. A. L. T.). Influenced by this consideration, and by the examination of the first three gospels, Dr. Bentley adopted the *bi-paschal* system. From him it was communicated to Dr. Hare; and by him to Mr. Mann, afterwards Master of the Charter House, who defended it with much learning and sagacity in his work on the "True Years of the Birth and Death of Christ," first published in English in 1733, and afterwards in Latin in 1742. Upon this principle Mann constructed a chronological arrangement of the Gospel History, and Dr. Priestley formed a Harmony upon it."

But Mann and Priestley, besides transposing the fifth and sixth Chapters of John, stumbled over John vi. 4, holding that the words *το πασχα*, the *passover*, were not in the original gospel, and Bishop Pearce argues that the whole verse is spurious! So does Mr. Page in his Harmony appended to "New Light on the Old Eclipses."

Our own purpose is to harmonize rather than disturb the gospels, and we find no difficulty with the verse, or the arrangement. St. Luke records this miracle in that same portion of his gospel (ix.) in which he says (ver. 51) that the time was come for Jesus to be received up, and "resting on the prevalence, during the first three centuries, of the belief that our Lord's ministry did not extend beyond one year, in connection with the fact that there is no record of transactions at more than two festivals that were *certainly* passovers, Gerald John Bossius came to the conclusion as highly probable, that the passover referred to in John vi. 4 was that at which our Lord was crucified." It is a presumption in its favor that, without any alteration of the text, the short ministry and the genuineness of this verse accord with what some of the most learned chronologists—Scaliger in particular, though he himself rejected it—and Patavius—have pronounced to be the most ancient opinion respecting the duration of our Lord's ministry.

§ 1835 A.D. Carpenter. And this is so, for reckoning back from 1894 A.D. even to our own labors there has been vouchsafed so much that squares many of the elements of the solution into their proper place) 70, 80, 120, 360 years, etc., respectively, we reach the utmost limits of this reawakening to the truth.

Both the opponents and advocates of the short ministry have diligently examined the opinions of the early Christian writers, and whatever weight is to be assigned to them is certainly in favor of the *bi-paschal* system, and it is well argued that "there could have been no authorized steady tradition handed down from apostolic times, that the ministry of Christ extended through more than three years, for then the early Fathers could not have rested, as, with the exception of Irenæus,* they obviously did rest, in the opinion that it lasted less, or a little more than a year."

THE 15TH OF TIBERIUS, AND THE GEMINI.

Dr. Carpenter who, of course, followed the accepted or common A.D. scale, and the improperly adjusted Fastes Consulares, tells us that:

"Several of the early writers, Tertullian. Julius Africanus, Lactantius, etc., speak of the Lord's death as taking place in the 15th year of Tiberius, when the two Gemini were consuls, that is in the year 29." Now, when stripped of its confusion, and rectified by the true scale and adjusted Fastes, this statement is a powerful one in favor of the facts. The ministry certainly *began*, as Luke records, in the 15th year of Tiberius Cæsar, and that 15th year began August 19, 27 A.D., but ran over and ended August 19, 28 A.D., when the two Gemini certainly were consuls (towards the end of the consulate), and the 16th year of Tiberius thus also began in that same consulate. But the consulate came to its end December 31st, 28 A.D., though the 16th year of Tiberius, of course, ran on yet 7 months and 19 days beyond it, and so into the consulate (29 A.D.) of the two Longini (L. *Cassius Longinus* and C. *Cassius Longinus*! perhaps literal *Gemini*! "Twins"! and at any rate sufficiently near so in name to be confused with the two *Gemini* who preceded them at this astonishing era!) Thus when held rigidly to the scale, with all its units marked upon it, it is patent that the original statements of Tertullian, and others, were founded upon literal facts, the edges of whose importance have been worn out by the friction of transmission. For instance, it may now be seen that as the last 7½ months of the 15th year of Tiberius Cæsar actually fell in the consulate of the two Gemini, John the Baptist preached therein, and so did Jesus Christ, but John's ministry and life ended therein, while the ministry and life of the Saviour reached out beyond to March 17, 29 A.D., and thus into the consulate of

* Irenæus "advocated the strange theory that our Lord's ministry lasted *twenty* years;" but it did 19 years if we measure it from the time he began to be "about" his "Father's business!" (Luke ii. 41-49). Nisan 10 A.D.

two others who were almost gemini in name, and perhaps literally so, or may have been brothers in fact.

DANIEL PUT IN EVIDENCE.*

The Valentinians and Clemens Alexandrinus rested their opinion that the ministry lasted little more than a year upon the prophecy of Isaiah, repeated by our Lord himself, as decisive. But Dr. Benson argues that they could not have done so if there had been any distinct authorized tradition to that effect. We do not see, however, the force of this argument, for tradition or no tradition, they might well recognize the prophecy (particularly when its application was endorsed by the Saviour), as an all-sufficient final criterion, inclusive of all the rest. For instance, we ourselves now know the traditions and have also sought out the true testimony of the Harmonized Gospels themselves, which is far better, but the first testimony that ever forced us to a positive conviction that these gospels could be so harmonized, or led us to search for corroborated traditions, was the light let in upon our minds by the solution of Gabriel's Prophecy to Daniel. When we made the discovery that Daniel ix. 24-27 absolutely spanned the above scale of time, from the 4th year of Darius Hystaspes to the 1st of Vespasian, and punctuated it accurately at Ezra, Nehemiah, and at the three notable dates of Tiberius 15, and 16, we were ourselves ready to rest our own case thereupon, and although we knew much of the collateral testimony, we have continued to seek out yet the more thereof, rather for the sake of others than ourselves, and quite as much for the purpose of *preparing* ourselves and them against any sudden attack from the enemies of truth, as without such preparation its decisive victory might perchance have been delayed!

The arguments upon which a three (or more) year ministry are supposed to be based are:

WEAK PREMISES.

1st. The 4th Century testimony of Eusebius (quite late!) which, after all, depends only on his own arguments as such and not at all upon facts and records which came down to him; and as the original facts and records do *not* bear him out, thus all to the ground after all, and with them all the later arguments based primarily thereon.

2d. Upon the indecisive inferences drawn unwarrantably from the mere parable of the Barren Fig Tree, "three years I

* As among believers only, anxious after harmony, it is perfectly proper to cite the testimony of the Prophets, either before or after the facts. And even in the open court their testimony is admissible before the fact and as a guide to it.—C. A. L. T.

come seeking fruit and finding none." Here the intentional parabolic language forbids us to strain the expression too closely, for if we do so strain it then the following words, "let it alone this *year* ALSO," best agree with the mere opinions after all, of Newton (Sir Isaac), Macknight, etc., that it includes even five passovers! The parabolism best accords with the fact that the Saviour had three times—at his first Passover, at Pentecost, and at Tabernacles, each of them fruit or harvest seasons—wrought his miracles in vain, and yet delayed the matter until his second passover! or that Jehovah had dealt with us mortals fruitlessly during three dispensations, the Adamic, the Noahic and the Abrahamic dispensations, and had even dunged the barren fig tree throughout the Mosaic dispensation without fruit. The three festivals were Israel's three *fruit seasons*, and the three Patriarchal seasons were man's opportunities. The fourth season and dispensation ended the year and era of probation, and decided the fate of all concerned! The parable of the Barren Fig Tree is not to be confused with the fig tree that the Saviour actually cursed to the end of the Age, unless we make the parallelism exact from one day to the next, and imply but one year!

3d. The doctrine of more than two passovers depends upon the ill-digested conclusion that the Feast referred to in John v. 1, was a passover when it was not explicitly so stated to have been, and when the collateral Chronology and testimony point to it as the solitary Pentecost of the Saviour's Avocation. The lack of the definite article η between the two words $\eta\nu$ and $\epsilon\omicron\phi\tau\eta$ is practically "conclusive against the supposition that it was a passover," as even "Josephus, as well as the Sacred writers, always distinguish the Paschal from other feasts by the use of the definite article."

4th. It rests upon the contention that the passover spoken of in John vi. 4, as approaching, when the miracle of the five thousand was wrought, occurred a whole year before that at which our Lord was Crucified, whereas the parallel references to the identical event in the other three and Synoptical Gospels show it to have preceded the very one at which the Saviour was Crucified, and the only one that they record! This relation is found in Matt. xiv., Mark vi., Luke ix., and John vi., and the displacement in John's Gospel seems to have been intentional, as well as exceptional, so as to allow of a more consecutive statement of those events, with which the latter, and later, writer particularly charged himself. As merely byway and hedge men ourselves and coming to this discussion for the facts and fair inferences, we feel disposed to "kick against" the cool assumption of mere theorists and to repudiate the interpretation they have foisted into these premises

mises, and we cannot resist the hedgeway expression that their effrontery excites—although the term “to kick against” is far from “slang,” as we can prove (Deut. xxxii. 15; 1 Sam. ii. 29; Acts ix. 5, xxvi. 14,*) and quite good old English.

EUSEBIUS—UNTIL WE SEE BY OURSELVES!

Previous to Eusebius, who wrote in the early part of the IV. century, *no one* maintained that the ministry of the Saviour included four passovers. The conclusions of this author were founded, as he himself states (1) upon his own solution of the succession of the Jewish high priests, and (2) upon an interpretation of the *half week* referred to in Dan. ix. 27. But, in the first place his succession of the high priests is unsound, and (2) his understanding of Dan. ix. 27 is erroneous. Verse 27 in this chapter has nothing whatsoever to do with our Saviour's crucifixion! (which occurred at the end of the 62 literal weeks referred to in verse 26 (see “Y” diagram), but did have to do with the destruction consummated upon Jerusalem itself 40 years later! and in the midst of the week that covered the Jewish war, as such. This is no place to enter into the demonstration thereof, but the chronological exposition will be set forth *in loco* in Study Number Fourteen.

Returning now to Eusebius, his exposition, however, prevailed at last over all other opinions (though opposed by Augustine, who retained the ancient (one year) opinion, that it included but two passovers), and so came down to us unquestioned through the Middle Ages. The harmonists of the XVI. and XVII. centuries took it for granted that the ministry lasted between three and four years, nor was the matter questioned until Bengel in 1736 reduced it to two years, Mr. Mann a little later to but one. He was ably supported by Dr. Priestley, and in 1835 by Dr. Lant Carpenter. Then the matter seems to have been suffocated through the neglect and opposition of the organized church, until now when these our own independent investigations force it once more to the front with proof no longer to be set aside. It is significant but not strange that none of these determined advocates of the short ministry resorted to Daniel in particular for their support, for the seal upon that book had not then been removed, nor had they been favored like ourselves with a consecutive chronological scale

* Many good Christians, who like to use smooth words and soft answers even in righteous indignation, found fault with us for a similar expression, used in the Frank Leslie articles, to-wit: “*Getting Onto*,” “*With Both Heels*” (See Study No. Seven, p. 40), and we said nothing at the time, but will now refer them to a similar expression Micah vii. 3, which is used in a fair survey of just such times as ours when men are indeed “doing evil with both hands.”

that forced them to the true conclusion in proportion as it unsealed the prophecies of Daniel in particular—the very fact of which is a pointed sign that we are in the time of the end—for else these things would not have been discovered.

“There is no doubt that in his earlier writings Origen held the bi-paschal doctrine, distinctly declaring that our Lord preached about a year and a few months” (Carpenter, note, page xv.).

“Tatian (173 A.D.) is said to have followed the then prevalent opinion of two passovers only.”

WHAT SAITH THE SCRIPTURES?

But without resorting further to the early Fathers let us go higher up the stream, and re-examine the gospels themselves. They teach but two passovers—one acceptable year for the ministry of Jesus Christ.

Any candid student of the New Testament will come to the conclusion that the first three, or synoptic gospels record the transactions of but one year and this the one before the crucifixion! The only remaining difficulty is found in St. John's gospel, which difficulty arises from a misunderstanding of that gospel and its chronological arrangement and import, and it is surprising that it ever originated, when the simple explanation is revealed. In the first place the matter is established in the mouth of two or more witnesses (Matthew, Mark and Luke: 1 year). Hence the testimony of John must be *made* to agree thereto rather than be allowed to overthrow and confuse their testimony!

“Nothing can be derived from the first three gospels, either separately or conjointly, which authorizes us to conclude, that after the Baptism of our Lord there were more than one passover before that one at which he was crucified. Matthew, Mark and Luke speak of only one Passover, viz., the last” [Carpenter, and this is so.—C. A. L. T.]. Nevertheless, since the walk through the cornfields must have occurred in the part of a year after a Passover, the Crucifixion could not have occurred at the Passover in the 15th year Tiberius. Hence there must have been at least two Passovers in the ministry as recorded by the synoptic gospels, but need not (could not) have been more if we can bring John into harmonious line.

Now we can do this without difficulty, for “by means of St. John's Gospel we are able to say with certainty that there were at least two Passovers in our Lord's Ministry [and not more than two.—C. A. L. T.] for that evangelist records his transactions at a Passover which occurred shortly after his first miracle at Cana, and before the Imprisonment of John.” From a comparison of John iv. 1 and iii. 24 there can be no doubt that we are to place all the events recorded in at least the first four

chapters of his gospel before the Imprisonment of the Baptist, and consequently between the 11th and 12th verses of Matthew iv. The first three gospels are entirely silent as to the remarkable circumstances of this portion of John's gospel. They probably aimed chiefly at recording the public preaching of the Saviour after the Imprisonment of John the Baptist; and Matthew and Mark in particular, at recording the occurrences in Galilee from that event to the period of his finally leaving it! St. Luke's Gospel, written later, had a broader scope and a more general purpose in that he wrote particularly for the instruction of some illustrious friend and convert residing probably in Greece or Asia Minor, while St. John's Gospel was intentionally supplementary to one or more of its predecessors, and with Dr. Carpenter we are constrained to lay the stress of the selection on St. Luke's.

Throughout the whole course of our Lord's ministry *previous* to the last Passover, St. John has recorded no fact in common with any one of the other evangelists, *except the Miracle of the Five Thousand!* An examination of his account thereof (John vi.) critically compared with those of Matthew (xiv. 13-21), Mark (vi. 31-44) and Luke (ix. 10-17), will satisfy any one capable of weighing evidence on an Anglo-Saxon jury, that the passover referred to in connection with this Miracle as approaching (John vi. 4), was the one that witnessed the crucifixion itself! The very position of the record of this miracle in Matthew's Gospel, shows that it was the Crucifixion Passover that was thus approaching (so in Mark and particularly in Luke), and St. John says nothing to the contrary! Let it also be carefully noted that taking the Gospel of St. John by itself, there is no intimation that the reference (vi. 4) to the Passover was to a "second as distinguished from a third," nor does he any where speak of a second or a third as such.

Now if Matthew, Mark and Luke refer to this particular miracle as just preceding the end of the Saviour's ministry, to wit, towards the end of the only year of ministry that they record at all! and if St. John enumerates the circumstances of this same miracle as the solitary incident he does so relate in common with them, it should be manifest that the much misunderstood verse (vi. 4) is after all to be regarded merely as a chronological specification, expressly intended by St. John *to date*, as it were, *the incident itself!* The plan of St. John's Gospel is unique, and as he had occasion to introduce this particular miracle, per exception to this general plan, he took the trouble to insert this verse (vi. 4) more as a date than anything else and for the express purpose of showing that it was the same Miracle of the Five Thousand referred to in the synoptic Gospels and not another, and that it preceded the same terminal passover.

THE ARGUMENT IN BRIEF.

Every logical law of evidence bears out this conclusion. Three witnesses A, B, C, testify more or less consecutively as to the incidents of a single year; finally a fourth witness, D, comes forward and testifies as to the incidents of the same year, the bulk of his evidence being as it were, additional and explanatory. Of course he refers to the same final scenes, and to supply omissions relates those surrounding the opening scenes omitted by the others! *i. e.*, those covering the overlap of John's mission, and the Saviour's. He was particularly qualified for this having been a disciple of both! Therefore he relates some of the events that preceded the era that had been fully considered by the others, enumerates several important things that they omit, and omits as much as possible of what their testimony had already fully covered!

The three synoptic witnesses certainly establish the case of a one-year ministry, the final and independent witness does not come forward to disturb this, but merely as the special friend of the Saviour, feels called upon towards the end of his life to come forward, clear up and round out the whole matter. His testimony is of extraordinary chronological value but is quite as remarkable for its omissions of old points as for its introduction of new ones. This is its manifest and philosophical object. Why, forsooth, persist then in confusing the case in a manner that would not be tolerated in any legal procedure?

Suppose John had likewise omitted all reference to this miracle of the Five Thousand,* then there would have been no ground at all upon which to base a ministry of longer than one year, and in that he expressly *dates* (parenthetically as it were) his own account of this miracle (to prevent this error and in order to show that it is the very same one recorded by the others! and introduced by him contrary to his general plan of omission, but for special reasons!) there is still less ground whereon to make it call for another whole year—and one empty of all other special record save what flows into it through the resulting confusion of the otherwise harmonious testimony already given!

* Just as he does any reference whatsoever to the Baptism; Temptation; his own call; the public progress through Galilee; the Sermon on the Mount; the cure of the Gadarene Demoniaes; of the Paralytic at Capernaum; the Raising of Jairus' daughter; the appointment and Mission of the twelve; and of the Seventy; the Imprisonment and death of John; the transfiguration; the circumstances connected with our Lord's leaving Galilee; and with his Last Journey to Jerusalem; his last discourses in the Temple, and those on the Mount of Olives; the Institution of the Lord's Supper; his agony in Gethsemane; and his Ascension to heaven;—all intentional omissions in John's Gospel! (Carpenter).

In the meantime, as to the new and supplementary matter introduced by John, his Gospel is of pointed and superlatively valuable Chronological weight, and it bears directly upon a duration of but one solitary year for the ministry as such, and for an Avocation of but 62 literal weeks. The Synoptic Gospels while relating most prominently the incidents succeeding the Baptist's imprisonment and the ministry in Galilee, omit all special references to any of the Feasts of the Jews save the final Passover!* Here St. John supplies an invaluable array of special evidence. He records the transactions of the Saviour at the previous Passover, those at a Festival which collateral evidence proves to have been the Pentecost, those at the Feast of Tabernacles and finally, those at the Feast of Dedication which preceded the last Passover. The Ministry lasted but one acceptable year, and John's Gospel records the prominent transactions at every single one of its principal Festivals! The three Synoptic Gospels establish the briefness of the ministry of Jesus Christ—the Gospel of his personal friend itemizes the specific demonstration and concludes the whole matter.

THE CASE SUMMED UP

Let us then hear this conclusion of the matter:

1st. The Prophets are united as to the testimony on the matter as set forth from of old by the Holy Spirit.

2d. The types of the Old Testament demand the result that we have reached.

3d. The Gospels proclaim it as an historical fact and harmonize thereon.

4th. The purest traditions and writings of the first four generations that succeeded their publication, confirm it as a part of the Primitive faith once for all delivered to the Saints.

5th. The almost total loss of the fact during the era of desolation is just what was to be expected, for a part of the policy of abomination was to change the times and seasons as much as possible.

6th. The gradual recovery of the truth marks the times of the end broadly, and punctuates it specifically.

7th. The coldness to such truth as this in nominal Christian quarters, and the positive opposition thereto in anti-Christian quarters is the final argument in its favor. He that hath ears to hear let him hear, for verily the Spirit is again speaking to the churches—and perhaps it is the last time, little children!

* This ought to surprise those who have not already perceived the fact, and force them to renew their study of the Bible, for not upon their shelves there a single commentary, or a life of the Saviour that is not loaded down with absolute error in that none of them are based upon the absolute fact of a 434-day Avocation!

8th. The LIMITS set by the numerous *historical* witnesses as to the beginning and end of the ministry, to wit, in the 15th and 16th years of Tiberius Cæsar, leave no ground at all for its expansion beyond those limits.

“THE FINDING.”

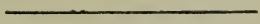
Now while an Anglo-Saxon jury is pledged to “well and truly” try and determine the matter in hearing *according to the evidence*, and in case of doubt according to their consciences and the custom of the civil law in like cases, an Anglo-Saxon judge would be derelict in his duty did he fail to charge the jury, in addition, just how to find the matter in a case so plain as this! and furthermore we believe that 99 juries in 100 would find a *one-year verdict* without leaving the box, whether charged or not! When fairly understood such a case is too apparent to admit of any further discussion, and in the name of truth we dismiss it.

AFTERTHOUGHTS.

But how on earth are we to account for the prevalence of such an erroneous opinion during all these years? Why, easy enough. The opinion dates from about 4360 A.M. and spans the Dismal Era, its 1260 years fetch us to 5620 A.M., and out of them arose all sorts of error—this but a mild one in comparison with some! The idea was born of the Night, in which no man could work! In it arose in so far as it was foisted upon Christianity the idea of inherent immortality. While it lasted the oracles of God were not consulted, but the universalism of damnation was a necessary result of man's covenant with death. Thank God for the wilderness to which the woman fled! Thank God for Plymouth, and Pennsylvania, and for Virginia and the Carolinas, and the seed that settled them! Thank God for their children who have been led to see, and thank God for the increasing light that 4 generations of 70 years promises by 59 A.M. to place at least upon *our* house top! It is high time to repudiate every one of the errors that have bound us fast, and to come out into the light and make it known! Every one of these errors is related to chronology! They have all resulted from the change wrought in the “times and seasons” by the antichrist! The proof of this is that if we have been led by God to discover aught worth knowing, it has come out of our concern for time as such, and we reavow our firm belief that to clear up the chronological circumstances that surround the Life and Ministry of Jesus Christ will do more to establish the position in Christianity than all the sermons which were ever preached! History verified will demonstrate prophecy, prophecy proved will establish the faithfulness of God; t

fulness of God made clear will convince the world of sin,—
omplish this and the battle between right and wrong is won
right!

Christ died for human nature, for he saw it was worth sav-
! The devil deceived it for he knew it was the only way to
his vantage. Had he not changed the times and seasons
had long ago been vanquished! Let us change them back!
read then the news, and crowd it home: Thursday instead of
day for the Crucifixion, three days instead of one in the
ve, one year instead of three for the Ministry, March instead
April for the Passion, etc., etc., etc. Let it be known that
dead know nothing of time, instead of living a conscious
nity in an instant! Spread such truths as these, and the
y earth out of which we sons of Adam are made will swal-
up with scorn the flood of error that the dragon has cast
r us, and soon his captives will be free. Rome cannot hold
slaves in the face of facts like these. Now is the time for
ister, double shot. Load it with chronology, and let her
e it!



A Beautiful Holiday Present.

We recommend the following to such as desire a useful and
ty article for the Holidays. It is the invention of Professor
ten, and is called

The Opportunity Calendar.

It is calculated for 1895 A. D. Its advantages over all others
as follows: printed in plain, large, black figures; gives
on phases: gives moon eclipses; gives sun eclipses; gives
al holidays; gives church festivals; gives serial day of year
r computing interest, etc.).

There is also contained in same box the

New Game of Toto,

ich teaches the Calendar to all. Price, postpaid, in paper
x, handsomely lithographed, 50c.; in leather, \$1.00.

THE ANGEL-CHORUS.*

Ages past, in far Judea,
 Dawned our joyful Christmas morn;
 Meek and lowly, in a manger
 Jesus, Prince of Peace, was born;
 Angels raised their tuneful voices
 Sounding through the radiant sky—
 Listening seraphs swelled the chorus,
Glory be to God on high!

Ages passed—and our Redeemer,
 Christ, the Savior, is the same.
 Bethlehem His humble birthplace,
 But EMMANUEL is His name!
 Then the wise men paid Him homage,
 And the shepherds standing by,
 Caught the blessed angel-anthem,
Glory be to God on high!

Ages passed—and still earth's wise men
 Bring Him offerings from afar,
 Still do simple shepherds seek Him,
 Trusting in His guiding Star,
 Peace on earth was His blest mission,
 Of good will, for man to die;
 Join we then the angel-chorus,
Glory be to God on high!

Ages passed—and Christ, the Savior,
 Infant-born of Bethlehem,
 Hath exchanged the lowly manger
 For a glori-ous diadem!
 Throned upon the highest Heaven—
 Lord of all the earth and sky—
 Hear ye not the angel voices?
Glory be to God on high!

Ages passed—and He hath gathered
 Myriads in His Name to-day—
 And from every clime and nation,
 Swells to Heaven the Christmas lay.
 Children raise your happy voices,
 Catch the chorus floating by;
 'Tis the blessed angel-anthem,
Glory be to God on high!

CHRISTMAS, 1894.

* Written by ELOISE H. THATCHER (my aunt) many years ago, for the Sun School of St. James church, New London, Conn., where the author attended a child, and now republished by permission, and because of its ideality as a Christ Carol. We regret that we have not the music, for it, too, is very beautiful.—C.A.

OUR RACE:

ITS ORIGIN AND ITS DESTINY.

Vol. IV.

DECEMBER, 1894.

No. 14.

EDITORIALS.

I. H. S.

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IMMANUEL.

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NISAN 14TH, 4027 A. M.

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MESSIAH THE PRINCE.

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THE MAN OF HISTORY

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* *

IESVS NAZARENVS, REX IVDÆORVM.

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* *

The Gospel is good news to all mankind, but especially to them that believe.

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* *

God alone could have planned Salvation, and inspired the Scriptures in the sense one discovers in them by searching into their minute details.

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* *

The number of this Study reminds us of one of the puzzles in the New Testament. There were four-

teen generations from Abraham to David; fourteen from David to the Captivity; and fourteen more Jesus Christ inclusive. Can you count straight?

*
* *

A sense of confusion is the only reward we ever derived from consulting the average Biblical authorities! One generally finds a hopeless case whenever a positive explanation is necessary. A mere compilation of clashing opinions, at the best, with no reference to any common criterion of authority, is all they have to offer.

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* *

It is a mystery how faith survives in such a field. We sometimes doubt, after conversation with those posted in the higher criticism, whether confidence doth really have her habitation in their hearts; we cannot help doubting it. She would find scant lodging place in our own under such schooling! and nothing but the grace of God and anxiety to master the matter for the truth's sake, upon the old fashioned lines, so long as there was hope, ever forced us through that morass.

*
* *

It is indeed more blessed to give than to receive but some must receive in order to give. Now if we can give back with interest some of the bounty we have received towards our work, we too are blessed in sending out the facts contained in this Study. Perchance they may excite more to help us prosecute it, for the few who have stood by us must be well

gh exhausted by this time, and it is high time for
 hers to lend a hand to the work, which must have
 ore help or stop short.

*
 * *

The times are hard, perhaps never were relatively
 orse. The hardest task for Cæsar is to excite con-
 ence in the body politic. The corpse refuses even
 respond to electricity! Verily it is a case of hope
 ozen and petrified, the people are just about played
 t! Now it is too bad that this should be the case
Israel! We might have expected it in Gentile
 arters, should have expected it; but here! and in
 ngland! why, it is preposterous that Ephraim and
 anasseh should remain in such a strait, yet we
 ine they will and must until they look unto the
 ck whence they are hewn!

*
 * *

However, bad as things are the world around, they
 ould be, and we believe they will be, worse! But
 ey need not wreck our hope! Indeed, the worse
 ey get the surer our foundation, for they verify the
 arness of the end. Therefore we wish you a happy
 ristmas. It counts any way as one more, *and one*
 s! would that it were the last! Now even if one
 walking in the solitary way yet is the Gospel good
 ws; new always, and good to all eternity. Sorrow
 ay endure for the night, but joy cometh in that
 orning towards which we all look with Blesséd
 ope. For when it comes it comes to all concerned.
 e must not forget that the world was made for
 un, and that those who are ahead of their day are

in reality merely qualifying to be the servants of them that shall sit at meat to-morrow!

*
* *

Now we are not theorizing, in these Studies, but are endeavoring to harmonize the records as we find them. We have made Chronology our criterion. God made the sun and the moon for times and for seasons, and has either kept them himself or they were made to no purpose. He made the stars also and the heavens declare his handiwork.

*
* *

Upon the prescribed premises we have studied the whole matter over again. As a result we are enabled to begin in this Study and, God willing, hope to end in the next, a mosaic which perhaps may fairly claim to be the first accurate outline sketch of the human Life of Jesus Christ ever written!

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* *

We believe it will speak with authority to such as investigate its results. The work has been a constant blessing to ourselves, has been accompanied by a series of endless surprises and we know full well to whom the honor is all due! For how had we of ourselves known where to cast the net for such a draught so full of fishes, and so great! had Providence not overruled the matter? Rejoice then with us, friends for verily it is the Lord himself that standeth on the shore!

*
* *

We shall not try to count the catch until the next Study is in your hands, and are glad to say it is

ready in those of the printer! In it we complete the wondrous story of The Man of History, and shall try to conclude its Facts of Stone. In the meantime we are ready, with impetuous Peter, to plunge headlong into the sea, even if we do have to go back and get the net!

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* *

We have felt its weight and know that it is full, we believe it cannot break, nor get away. And we trust our friends themselves will bring the ship to the shore dragging the net after them! In other words, dear friends, the work is but begun, and cannot now be finished, except all hands take hold for a strong pull, a strong pull and a pull all together, a good old Anglo-Saxon sailor's haul. Verily the net is full of truth, and it needs your help to land it safely! Spread then this news. There is none like it now before the Christian world. Before it the Higher criticism cannot stand; before it infidelity is as it were a thing of naught! The Story of the First Advent is now at last an open Book!

*
* *

How wonderful are these discoveries and how they could surprise us all. To the writer they are quite astonishing as they will be to his friends. Verily God is with us and His Spirit is leading us into the truth. Let us not, however, be presumptuous, but expect much revision upon after judgment and from what vouchsafed to others. We, therefore, personally conjure our friends to criticize our work with perfect freedom, and to send us any light they have.

For good cause, and square proof, we will gladly alter anything. We only want the truth. Let us, then, yield ourselves without reserve to Him and know that He will lead us onward.

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In that the net with which we have been fishing in the Sea of Time has had its chronological meshes calculated for catching "months" and "weeks" and even "days," we surely have had a fairer expectation than our predecessors had of landing at least the great fishes ("years") without much failure. And after all, these are the only ones to be counted. If there be "small fry" in the net, so much the better; but be this so or not, there is one more fish upon the coals on shore, and it was in the same catch; for, after all, the whole of it is miraculous! Two fishes were enough for 5000 before the Resurrection; with $153 + 1$ thereafter, who shall enumerate the number to be fed!

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We could have come to this endeavor to square All Past Time with current time by ignoring the days of the week altogether! None of the standard chronologists have concerned themselves with running this as an unbroken thread throughout their systems; because they deemed that it was an indeterminate matter. But the discovery of this remarkable record shows that it is by no means indeterminate. And to such as refuse to fish with the fine meshes of our net, we are still able to recommend a coarse one based upon the Harmonized Scale of Time. They

will find it safe for large fish, and will catch more than with any other mesh! The fact is, we shall enlarge the net in Study No. Fifteen, and carry it down to 6000 A.M. on the full solar measure, and thus enable fishermen to cast it about all Past Time.

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We believe that we are forced to count more upon the patience of our friends than any who are working in Christ's cause! Others may have to exercise more personal patience, but none can have to count more upon the patience of others than we do. For instance, not long since, a dear old lady offered us a well stocked farm in Kansas in exchange for a solitary set of books! She was 66 years old, and so land poor that she could not afford to purchase them! Now the crisis of work here, then and hitherto, was such that our only reply was a set of bound books, which we sent mentally in the name of all of you, and with our own full heart, yet we had no time even to tell her that while we loved her offer, we had no time nor desire to till it. We do not ask any one to give all he has, and while this cause needs all that can be given, it has no need of any *final* sacrifice! If one gives all he has how can he occupy until He comes? This, however, is not to the prejudice of the Master's command in *special* cases, which we leave with Him and them to whom he gives it.

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Since September 22d, when Study Number Thirteen was issued, we have probably neglected replying to letters more than ever before in our lives. It

has been a matter of sheer necessity. Nevertheless, we have blushed under its full burden, for many of our correspondents have doubtless felt that they deserved at least the special courtesy of a business reply under any circumstances! But the exigencies of the single-handed work that devolves upon us has sternly interdicted the expenditure of the necessary time. It is safe to say we have received 1000 letters in the past three months that either requested or deserved an answer and got none! The reason is, the mickles made too great a muckle; say ten minutes to each, 10,000 minutes! 7 days of steady work, or 21 business working days! We trust our friends will appreciate the utter impossibility of such a thing under the circumstances. With two Studies in the printer's hands requiring daily attention, and five more under preparation, all we could do, as to our correspondence, was to put such actual orders as they contained in process of being filled; and this alone, seeing it must be done with our own hands, has been a matter of no small expenditure of time. If your domestic orders are not filled after a week to reach us and a week to return, drop us a card.

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As to the Scriptures, what we long to read therein is the simple truth; the truth so simple, and so simply put, that the wayfarer, though a fool, need not err therein. Now it is not God's fault that we have not yet arrived thereat by a *consistent* translation of the original, but our own fault. As to the original text we believe that God inspired careful and able men

among his flock by placing the requisite facts, witnesses and testimony before them in many ways, much as he does to-day, and that they selected their words and clothed their ideas as carefully as Adam did in naming the animals that God caused to pass before him. Of course, in certain special cases, as in the visions and direct messages to the Prophets, there was little or no choice, but we now refer particularly to the Historical books, and to the bulk of the Bible, which we take to have been merely the faithful work of true men raised for the purpose, and who carefully recorded the facts, and weighed every word they used. Add to this the overruling care of Providence, in which we firmly believe, and one may begin to understand the sanctity of the Bible as such.

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But there is not an English version that to our mind comes up to the ideal standard, simply because the desire to polish and avoid tautology has brought about a sacrifice of the literal and consistent truth. The only really valuable bibles are the interlineary translations, wherein the English is put directly below the Greek and Hebrew, so as to enable any one to judge as to the consistency of the translator, and in so far as the translator uses two or more English words for any single Greek or Hebrew word, or uses the same English word for any two or more Greek or Hebrew words, in the interlineary part, save when demanded by the law of opposite meanings, as shown by context, to that degree he vitiates his own work. When shall we have the ideal translation made in the

fewest possible words invariably used, and faithfully reflecting every grammatical shade of construction?

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* *

We have received some hundred copies of "All Past Time," the new edition by Professor Dimbleby, and we earnestly recommend our friends to secure a copy. The fact is, we have rather handicapped ourselves by helping him republish it, expecting that here in Manasseh not a few would be glad to possess an almanac that covers 6000 years of time in a concise and consecutive system. As an object lesson, it sets forth the desideratum of Biblical students better than any Book upon Chronology we have ever possessed, and we owe to it a greater debt than to any work that has modified our thought.

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Whether accurate or not in all his several "lines of time," Professor Dimbleby's labors in Chronology are in the right direction, and they are unique and primary in the premises. We have no intention, however, of endorsing them without qualification, for indeed our own results have differed from his all along the line. It is however but fair to him to say that until we ran across an early edition of his work we were hopeless of arriving at any solution whatsoever of the knot of time, for the current library possessed no effort even, that commanded our respect. Chronologies there were, innumerable, but of systems, courts of appeal, there were none—at least none formulated. Our own work was at a standstill for want of just what his promised to supply. It must not be for-

gotten that one may obtain knowledge by *induction*! and when well magnetized may do some independent work.

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In the early issues of *Our Race*, while chiefly championing the Anglo-Israel facts (which he but casually entertained as true, but which to us were of paramount importance), we fell in with Professor Dimbleby's work and for a while accepted his conclusions, one and all, without question, because he was the first and only pioneer, so far as our knowledge yet goes, who had even attempted the vast problem of consecutive Soli-Lunar Chronology, minutely carried out upon so multiform a basis, and because, so far as we then had time to investigate, the years of his conclusions were in general accord with standard authority, and we supposed, correct; nor do they differ seriously from those that are still recognized as standard.

But subsequently (as is apparent all through our own later Studies, to such as have made themselves or shall make themselves familiar with both his work and our own) we have been forced to take out serious differences with him, and have little doubt but that our own calculations and judgment will stand a closer test on strictly recognized scientific foundations.

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* *

Some of our chronological differences (in which both he and we sometimes agree, and sometimes disagree, with "popular" views on the same topics) are as follows: Mr. Dimbleby maintains the Avoca-

tion of Our Lord was about $3\frac{1}{2}$ years; while on the other hand we demonstrate that it was exactly 62 literal weeks, or 434 days, neither more nor less.

He makes no distinction between it and the Ministry, as such; we make the latter to have been one Acceptable Year only, from 365 to 354 days. So did the ancients ! He finds the crucifixion to have been on a Friday, we on a Thursday. His date is an indefinite Nisan 15th, 31 A.D.; ours is Thursday, March 17th, 29 A.D., or the 14th of Nisan that year.

He formerly held the maximum Eclipse Cycle to be 651 years to the very day. The true Eclipse Cycle seems to be nearer to exactly 649 years, as he now agrees, yet for all practical purposes 651 years is an accurate Eclipse Cycle. We now believe that it is really the Earth's mean anomalistic period, and that it always closes with an eclipse to within 4-5 days, sometimes accurately.

*
* *

Professor Dimbleby has taken a rigid Soli-Lunar Cycle at all times; we have accepted it for want of a better, but over long eras have held it to a rigid average, and we may both have to give up many of our most ancient week-day dates. But *our own* Avocation dates depend on independent data, worked *backward* along recognized Julian lines, and are not subject to change unless these lines themselves are to be corrected, for on these dates we stand upon the Harmonized Scale of Time. There are authorities, and witnesses, and records, and harmonies, and prophecies, that establish the dates we are forced to accept.

and the same authorities force us to *reject* many of those he accepts!

In Historical judgment we continually differ with Mr. Dimbleby, and with others. It is merely a matter of what saith the authorities; what is their *consensus*? We prefer to go backwards from the current years along the Julian Period, as well as to come down with him along the disputed A.M. years. In cases of agreement it is all right, but in cases of disagreement we value the authorities, and the modern basis most. We differ widely with Professor Dimbleby as to the anterior arrangement of the dates and events of the Flood, the details of the Exodus, the Years of the Judges, of the Kings of Judah and Israel, of the Maccabees, of the Cæsars, of the Post-Exilic Sabbatic years, of Herod, of Christ, etc., etc., etc.

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* *

Yet on the whole we accept the general A.M. year summation of Professor Dimbleby, and agree with him as to particular years for particular events more often than we disagree; and both of us agree with Ussher (barring out *his* 7-year error as to the Avocation of our Lord) and with the margin of the Bible, on its own premises, rather than with any antagonistic system whatsoever. We owe our own original incentive to investigate these matters to Professor Dimbleby, and are glad to assist in spreading the knowledge of his work. For though we disagree so much with him we recognize that the discussion he has raised has begun a new era in Chronology, and are satisfied that the misjudgments we have found in his works

have led us, by investigation nearer to the truth. In this same way the detection of misjudgments in our own work will lead others still nearer thereunto.

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* *

Finally, we agree with many of his critics that his conclusions are often neither historically nor astronomically sound; nor yet are all of theirs, nor yet may all of our own be found faultless. If the diligent comparison of the several efforts, those of the old school—of Professor Dimbleby, and our own—shall lead others to tighten yet the more the bands of time so much the better. For Chronology sits in the final court of appeal, and to her both the Prophet, and the Historian must come. It is because Professor Dimbleby *invented* the means of extrication out of the muddle into which Biblical Chronology had fallen, that we urge the possession of his work on all concerned, that they may help *improve* it! Though without animus, we have ourselves branched off radically therefrom, and may find cause to be even more radical in the future; yet do we know of no book to which we personally owe more of a debt, at least of *suggestion*, than to "All Past Time;" nor one that will give the student of the Bible a more comprehensive idea of the skeleton of its Chronology.

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We have also secured a very limited number of Robinson's Calendars for the Christian era. He was an old time West Pointer and his work is thorough. This device is unique among perpetual calendars, and we have employed one more or less constant

since 1876 to interpret our own calculations. We could not get along without it! It may be set for any A.D. year (Leap or common), and gives the day of the week at once for every day of the month. It will be of vast assistance in following these Studies closely, and in such independent work as they shall suggest to our own companions. We think we paid a dollar for ours in 1876, and it has been worth \$10 to us. We offer the few we have on hand at 75 cents each. How nice it would be to have means enough to send a Christmas box of chronological tools to every one who wanted them!

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* *

Money flies, and time, but as to the expense of this line of Study, what is it after all, even if it does cost extreme sacrifice in its prosecution? What other expenditure can one name whose reward at all compares with what it offers? We have but one human life to live, under present conditions, and verily an acquaintance with truth in the brief voyage is companionship indeed. Now Chronos, personified, for he is only a personification, must sit at the Helm of History, and Wisdom may not waste time in the voyage unless the pilot be aboard, if we take him on the ship we should provide him with all the necessary apparatus.

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We are requested to state that Farrar Fenton's new translation of the New Testament into current English is in press. Its price, crown 8 vo., morocco, gilt edges, is \$1.50. Same in cloth boards, sprinkled edges, 75 cents. As we expect to order a few copies

for our own use, we will forward at the same time those that come to us in the course of the next month.

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In the November number of *The Lamp of Life*, Dr. Kinnear had an excellent article on Edom, and the diagram on page 155 was well put, though we should shade some of the dates a little. We presume that such of our friends as can afford it are helping him in his work; that others are taking *The Cayster*; and now a few enjoy *The Prophetic Age*, *The Open Door*, and *The Testimony of Jesus*. Verily the money goes fast in this work, but much as we need it ourselves we would share such as you have for it with others, and commend them all to your good graces. We could enumerate many others, but refer now in particular to such as make History and Chronology a prominent feature.

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There can be no doubt as to the literal Inspiration of the New Testament, we mean of the original manuscripts, and we believe that a faithful analysis and comparison of the present texts conducted under the light of all the elements that have a right to sit in the Judgment seat upon them (Prophecy, History, Astronomy, Chronology, Arithmography, Style, etc.), cannot but result in its absolute recovery. The four Evangelists were inspired by Truth, and actuated with a single-hearted purpose to write the truth as such and nothing else. The material was of course derived from their own experience or else from that of equally faithful witnesses. But the chief element in its composition was Providence.

which overruled the whole matter, and this in an age when that first of forty Pentecosts was very recent, and their potency very strong.

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Between that "day" (dating from about the fall of Jerusalem) and this, the Spirit has been sadly grieved, peace aboundeth in an equal measure unto such seek its sweet companionship, and according to original promise those who follow on to know it, will surely be conducted back into the knowledge that was sometime lost from lack of faith. Now there is no class of proof that so demonstrates correctness of our position as the chronological data that one obtains by scrutinizing the original text. Take for instance those peculiar Greek *plurals* of the word Sabbath and Week that obtain many times in the New Testament, but are rendered into *singular* by our "professional" translators! whereby they lost the truth, for not one of these words was employed unintentionally, as in some cases we have already shown, and shall show in all we come to them. It is in studying the *minutiæ* of the Bible that the Highest Criticism will yet discover inspiration's purest gem serene.

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We have received so few orders, as yet, for "Dan, Pioneer of Israel," that we have not dared to take any of our little fund in getting out the promised edition. The orders hold, and so soon as we see way clear, we shall send the special edition to you and fill them. In the meantime transfer your

order if you prefer. Now the matter is in the same situation with respect to the Judah Leaflet. The situation here is, one thing at a time, and one can hardly tell what a day may demand. We have all our promises in view of fulfillment, and very few, if any, of your letters are lost, even if as yet unanswered. Our occasional Studies and Leaflets must act in general as our Corresponding Secretary, and we trust you will gather some hint intended for yourself in his editorials.

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We are just in receipt of a new book entitled "The Secret of National Decay, from Egypt to America," by G. W. Guyer, of Clayton, New Mexico. As it is about the size of Study Number Eleven, paper covered we presume it costs 50 cents. We have no copies for sale, but notify our readers that they may be obtained directly from the author himself. It deals with the present situation in America from a *Populist* standpoint, recognizing our Anglo-Israelite origin and the True Chronology! Finance comes in for a large share in the discussion, and as money is the Blood of Mammon, and it is interesting to feel the pulse of the great Red Dragon from every standpoint, we welcome it. Mr. Guyer has been upon our lists for several years, and has undertaken to spread Biblical truth in a very practical and novel way.

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We also call attention to a new pamphlet by J. T. Richardson of Clarksville, Tenn., entitled "The Birthday and Age of Christ Discovered" (62 pages paper, price 25 cts.). We saw the original MS. of

is work some years ago, but did not agree with the
 emises nor the deductions, nor have we changed
 r minds; in fact, we are more positive than ever in
 r disagreement, in view of the indubitable histor-
 l and prophetical facts now formulating in our
 rent Studies and Leaflets. Nevertheless, we are
 ad to see this brochure crystallized into type, and
 commend its examination at the hands of those
 o are skilled in chronological arithmography. It
 cusses the "70 weeks" as extending literally from
 e Decree of Cyrus, and dates this decree 534 B.N.
 is based upon an improvement of Rev. S. D. Bald-
 n's theory (1854 A.D.) of Secular and Sabbatic
 ne, the 490 years being taken as Secular, and the
 +8 as Sabbatic to the 1st Passover, +36 to the
 struction of the Temple by Titus! (?)

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Now such of our readers as have verified our own
 luctions, cannot agree with any of Mr. Richard-
 's fundamental dates, nor with his tools, for they
 not sharp enough! but, nevertheless, there are
 a few of them who are capable of utilizing *his*
inciple, GROUND TO A SHARPER EDGE and differently
 plied, for discovering, perhaps, some very beautiful
 hmographical facts! For instance, we have clearly
 wn that there were about two (2) years of "rest" in
 ry seven (7) upon the calendar (see Leaflets, Nos.
 V., XV., p. 26). Hence one of the ratios ($\frac{5}{7}$) that
 Richardson is seeking is 5:7::490:686! But as
 as destroyed Jerusalem in 4067 A.M. we have 4067
 -686=3381 A.M.! (q. v., Study No. Eleven, p.

100). We do not for a minute allow that the 490 years were on "abbreviated time," but maintain that they ran as full years upon the straight Post-Exilic Sabbato-Jubilee Scale, from 3536 A.M. to 4026 A.M., as amply and consecutively shown in Studies Numbers Twelve, Thirteen and Fourteen, and we do not recognize that the Edict of Cyrus was dated in 536 B.C., or that it had anything whatsoever to do directly with the Scale of the *Shabua*. But to revert to Mr. Richardson's pamphlet. In our opinion he has proved nothing that he set out to prove, but has proved that the life of the Saviour was not $33^y 84^d$, and that he was not born on January 1st, 6 B.C. And we accept the disproof; for from what we show in this Study we know he lived but $31\frac{1}{4}$ years, and that he was born on December 25th, 4 B.C. ! It is simply useless to butt against History, even if it be to save a Prophet's reputation ! So much the worse for the latter, say we, if the facts do not bear him out; and so say the Scriptures ! But a principle is a principle none the less, and we congratulate Mr. Richardson in reviving this one, for it has given *him* an axe to grind, and if he will only grind it on the whetstone of the true Chronology we are satisfied he will live to rejoice at its ability to hew close to lines he dreams not of. In the meantime, if he and his friends will not do the sharpening, we and ours must

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We cannot afford to advertise these Studies, and but few journals deign even to review them. These are certainly hard lines on which to prosecute the

truth! Now and then we obtain an enthusiastic new subscriber, and out he goes to spread the news. A lovely letter tells us all about his determination and intentions, and the next one of his failure and surprise! We know all about it; we have all had the very same experience. There is an universal prejudice against this particular line of work. But no wonder. Its main contention has been persistently misrepresented by the press, both religious and secular, and now that its reward, in arriving first at the true solution of *First Advent Times and Seasons* has been won, it seems harder than ever to awaken interest! Meanwhile the Studies pile up. What a library must be mastered by the scoffers when they do come to it! From Study to Study, to us, the interval has seemed interminable. But the delay has served good purpose, in that it has ensured digestion, and familiarity with the premises, and awakened the appetite for truth. But how will the scornful, now gorged with confirmed error, ever manage to accept it, even if they try, under the coming stress of time? We do not know, but if you have fallow land in your vicinity, continue to sow it with circulars. They may come up even out of a waste basket! We will send you more when you notify us that you need them. Where would we have been had God cut off his latter rain? Seventy times 7 times is 490 times. We need not give it up in a single instance until we have tried at least that number. But we all owe many fold that number of instances of pure grace unto the patience of the Eternal One.

A CARD.

Had we the means, we would willingly give a copy of these works to every human being, but while this current dispensation lasts, we are unfortunately forced to "sell the truth," (Matt xxv. 1-3), to those who know its present value. (Prov. xxiii; 23)!

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During the past year, as explained on page 307 Study No. Twelve, we have had the friendly assistance of a single Brother, who has attended to many of the local details, but the general shrinkage of business and his own call to quite another and distant field of labor, has necessitated a severance of these relations, and has forced us to resume all the up-hill details, single handed, and with them all the responsibilities; in fact, once more to become *our own* Business Manager, in so far as one man can compass its harassing details. All future correspondence, therefore, should be directed to us personally (C. A. L. Totten), or to "The Editor of Our Race," or to "The Our Race Publishing Company," (all of New Haven, Conn., P. O. Box 1333) and all remittances should be drawn out to the above. This alone will insure whatsoever of dispatch is possible under the circumstances. It should be stated however, that, to assist them on their way, we have given special trade rates and terms to several poor Evangelists who are interested in the spread of the truths set forth in these Studies, and who are workers in sundry parts of God's vineyard, and that their personal orders to us are always honored in the spirit given. Though they are not our agents, we believe that they are doing the Lord's work, as they are led.

C. A. L. TOTTEN,

August 13th, 1894.

Editor.

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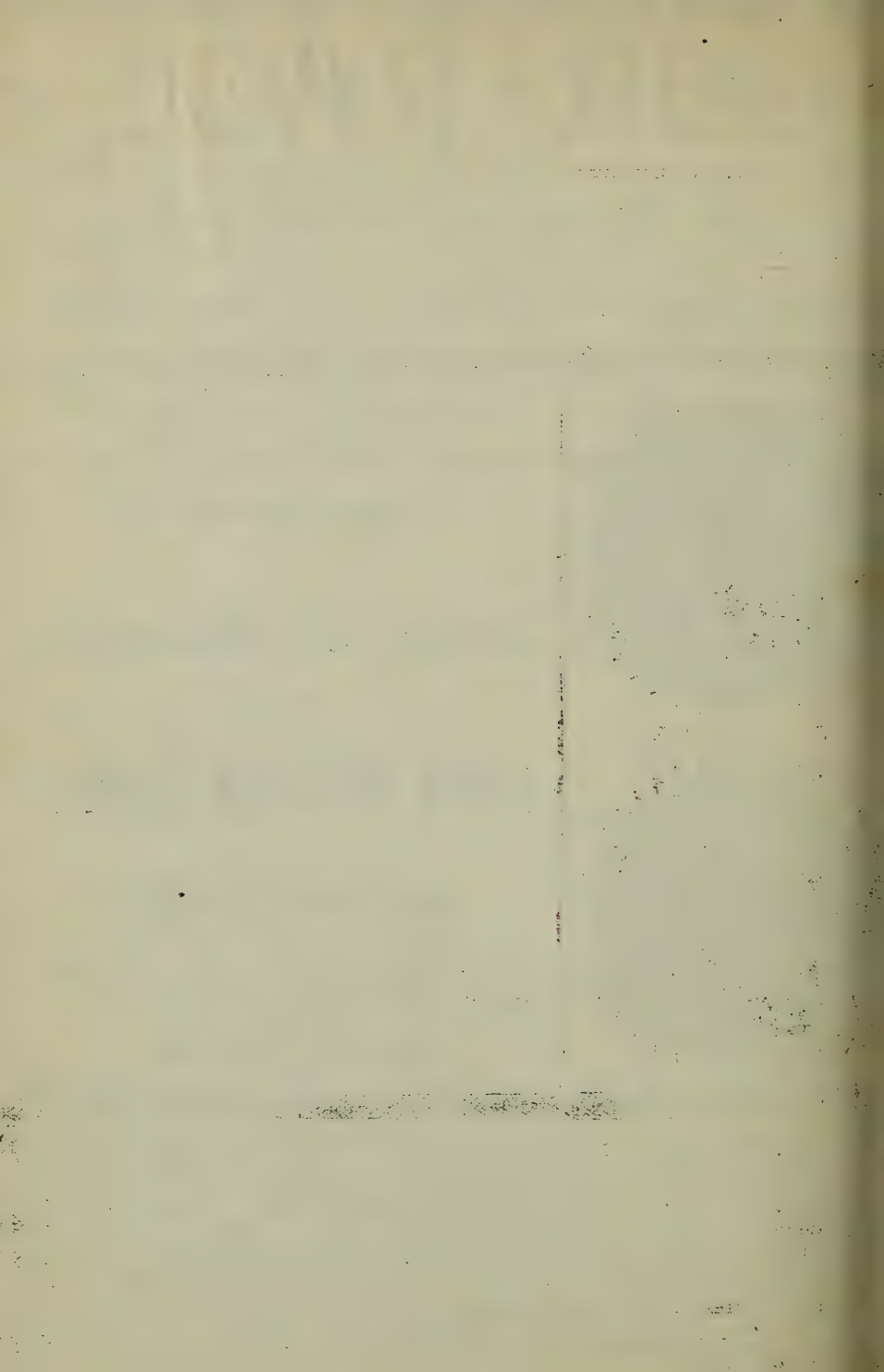
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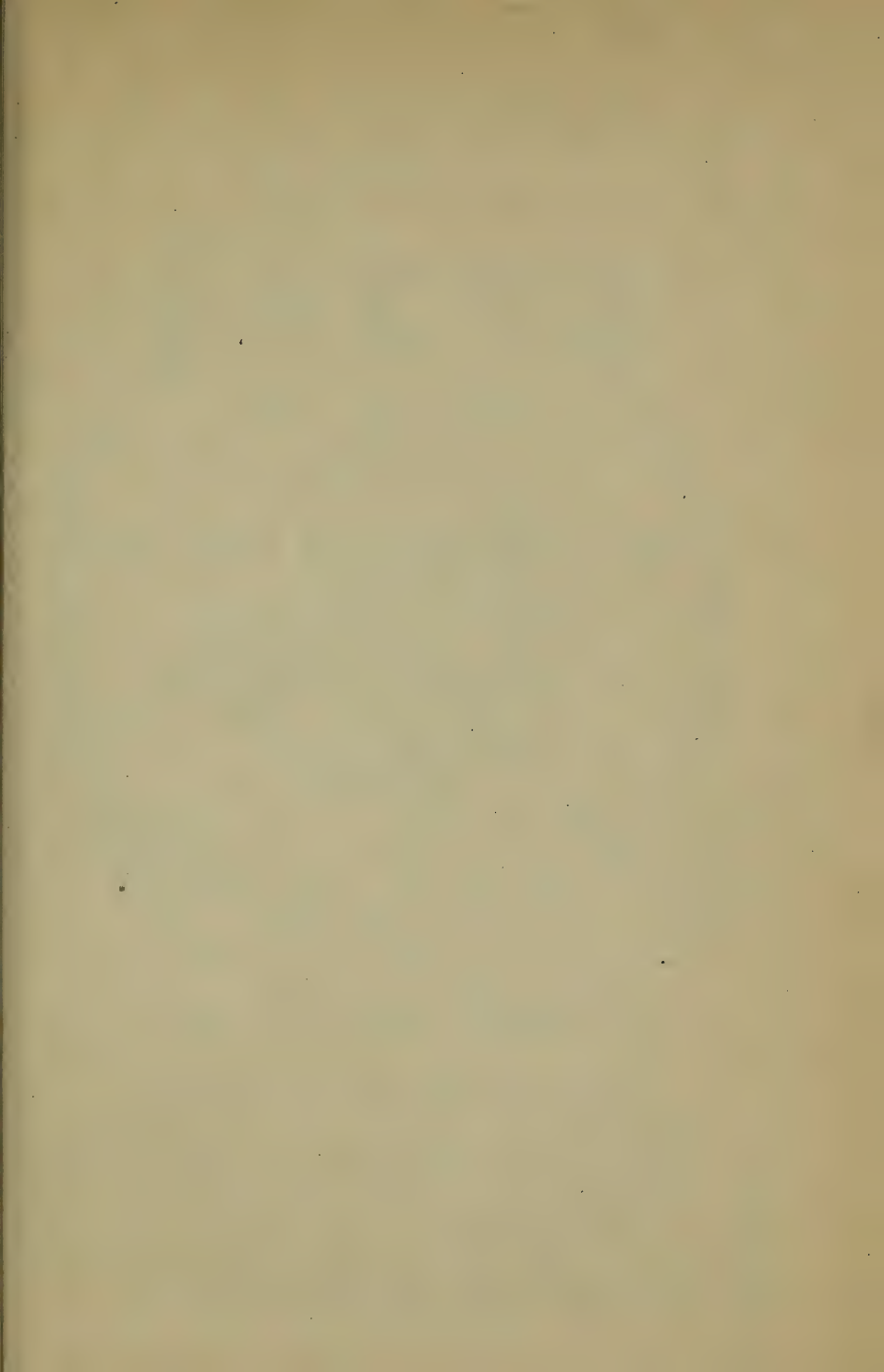
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CHARLES A. L. TOTTEN.

"Nathaniel answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel."—John i. 49.

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“The first man is of the earth, earthy: the second man is the Lord from heaven.”

I. Cor. xv. 47.

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*“Jesus said unto them, Verily, verily, I say unto you,
Before Abraham was, I am.”*

John viii. 58.

PREFACE.

In making this division in the Life of Our Lord we recognize a natural and withal a very necessary one.

All former treatments of its Chronology have been so confused and elastic in their terms and with the data *that the whole world is now astray thereon!*

We speak advisedly, for we have proved the case, and it certainly behooves the Christian world to lend us their ear, *and if, perchance, it hears*, then, in God's name, to lend their voice also to His truth, or suffer the consequences!

We have searched the records without going behind them. We have read nothing "into" them intentionally, but have read intently much that is new in them; and we testify that they are consistent to the last degree, that they harmonize accurately with secular History, and that they verify Moses and the Prophets *to the echo!*

It is this latter fact that makes the matter ominous to such as shall continue to ignore these Studies with contempt, for haply they may thus array themselves against the Very God of Truth, *and so be found wanting* NOT LONG HENCE!

These be times when even a mortal may dare to speak with positive authority, and ours is born both of concern for Our Race, and from knowledge in the premises, which we now submit to them.

C. A. L. TOTTEN.

DECEMBER 25, 1894 A.D.

*"Then they all said, Thou art, then, the Son of God!
And he said unto them, Ye say it, I am."*

Luke xxii. 70.

INTRODUCTION.

The Bible is a wonderful book; more accurate than any other whatsoever; and its study is full of eternal reward. We are chiefly blessed in searching the Scriptures it contains by discovering Jesus, who is called the Christ, therein; in whom alone we have eternal life. For this is not a natural, human quality, but the *supernatural* gift of God himself through the Messiah only! Indeed, as the first Adam was of the earth earthy, whence we have come, and whither we must inevitably return; and it had been without hope also except for the atonement of our Saviour, and as he has fulfilled the whole Law for us, that was against us, even unto death, by crucifixion; and as by resurrection he now lives again for all eternity, by whom we hope for second birth, or resurrection, it plainly follows that we must be sired by him, be born again, to reach a second birth! Now if that second life be but a breeding unto life indeed, eternal life, as we define it, then verily he is himself the Eternal Father, in that by proxy at least, as Joseph was in Pharaoh's stead, he is the Father of all who attain unto it! Now a searching of the word of truth showeth that these things are so, and the spirit of truth, whom he, as he is one with the Father, hath sent, confirmeth this unto our comfort.

Jesus Christ was also born again, the first of many sons of God, and he became the Father of all subsequent ones, as will be testified in due season, for all of his be in his loins, as we were aforetime in Adam's.

To them, therefore, who look for the resurrection of the dead, a thing, so far as our age is concerned, yet future (but at the door), the detailed history of what occurred when he arose by whom their hope doth live, though they be dead, cannot fall short of intense interest. In the following pages we set forth the facts as they have come down to us and point to them as the certain earnest of the promise unto all mankind. Nor are we disposed to limit this Eternal Hope at all! For as in Adam all do surely die, so it is also written that in Christ shall all be made alive. We dare not *limit* this broad statement, but each in their own order; and in such body as shall be given to them. Shall not the Lord of all do right?

Now it is manifestly ridiculous for any human being to puff himself up and speak against the literal word. It only hath authority, and each man is his own interpreter. Unto himself, therefore, he is responsible, but not unto me nor unto you, nay, nor unto the Pope, nor yet unto the Church! Read for thyself, and go to Him, for we are all priests in these premises. Go not at all to any other, for no man on earth can stand between thee and thy God; but Christ above stands for thee, and the Comforter stands at thy side to guide thee into all truth without help!

What then are the facts, as to the Resurrection, for in these days there be some who take it on themselves

to set it so at naught that if we follow them we have no Christ at all, are yet in our sins, and had much better eat with the reckless ere we are gathered to our dust. It is the heart alone that can choose in these dread premises, and it *must* have facts! What are they?

Our chief purpose in the present Study is to emphasize the ~~74th~~^{the} Julian year, which was 29 A.D., and the Nisan ~~14th~~¹ of which fell in the 16th year of Tiberius Cæsar. This was the 76th day of that year, and fetches us to the day of the crucifixion of the Lord. And our next purpose is to continue on until the month of Ab, on the 9th of which, as we interpret the testimony, the meetings of the Sanhedrim were proscribed to Jericho, as a Roman precaution against the recurrence of any such outrages as those which were consummated in the deaths of Jesus and Stephen.

From the 9th of Ab to the failure of the daily sacrifice in the year of consummation, we shall then have a plain pathway of 40 years duration, a part of the sign of Jonah. In the meantime let us master the rest of the records that are chiseled into the capstone of Our Race, for how can we ever fitly join ourselves to Him unless we understand his History?

*“And he saith unto them, But whom say ye that I am?
And Peter answereth and saith unto him, Thou art the
Christ.”*

Mark viii. 29.

THE MAN OF HISTORY.

Jesus of Nazareth, the King of the Jews.

January 1st, 29 A.D. + 188 Days = Thursday, July 7th, 29 A.D.

DANIEL ix. 25.

"Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise again the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things."

Luke xxiv. 45-48.

THE TIMES OF THE GENTILES.

THE LEGS OF IRON—PART II.

Here beginneth the Chronological History of the last 120 days (the third of a Prophetic year) comprised in the Gospels of Matthew, Mark, Luke and John. For 76 of them, even from January 1st to March 17th, 29 A.D., Jesus Christ continued his Ministry, and concluding it he became Our Passover, upon the 76th day. For a part of this 76th day, and for the next 2 days, and for a part of the 3d day, he was Dead and Buried, and on the 79th day he Arose again, to wit: on Sunday, March 20th, 29 A.D., just before the Vernal Equinox. Now he was seen of his Disciples late that afternoon, and thereafter for 40 days, reckoned day and night, even to the waning of Friday, April 29th, which was the last day he was seen of them; for at sunset he Ascended into Heaven, and sat down at the Right Hand of God, the Father Almighty, in the full power of his eternal Kingship, upon Sabbath, the 30th of April, 29 A.D. Now after 7 days (May 1st to 7th inclusive), even upon Sunday, May 8th, which was Pentecost fully come that year, did the Holy Spirit descend upon them, and the Dispensation of the Comforter began. But the Saviour sitteth in

the Heavenly Places until his enemies have become his footstool, when, from thence he shall come again to Judge both the Quick and the Dead, and to establish Righteousness upon the Earth. This is the Resitution of all things towards which Creation groaneth, and it by no means signifieth vindictive punishment, but rather Mercy, and Justice, and Peace, and Good Will to all mankind.

Now from the Death of Jesus to Pentecost, inclusive, was 52 days, and from thence to the 1st of Ab there were 52 days more, making 180 days in all, or half a Prophetic year, to be considered in this present Study. Let us, then, resume the thread of the matter, where we dropped it in Study No. Fourteen, to wit: in 4027 A.M., and at the New Year's Day of

ANNO DOMINI 29.

The 74th Julian year now came in with the following Consular List for 29 A.D.: M. Vinicius P. f. M. n. (1); L. *Cassius Longinus*; L. Nævinus Suidinus (Sub. 1); C. *Cassius Longinus* (Sub. 2).*

It was the A.D. year of the CRUCIFIXION. This Consulate *cannot be separated* from the 16th year of Tiberius Cæsar. Such is the DIGESTED testimony of the *Fastes Consulares*, as handed down by Dio, Cassiodorus, Victorius, Idatius, the Chronicon Paschale, the fragments of the Capitoline Marbles themselves, various inscriptions, and various authors, all quoted by *Dr. Jarvis* in his Introduction to the "History of

*See important discussion, Our Race News-Leaflet, No. XX., XXI., page 114.

the Church," and which Consulate is admitted by Dr. Jarvis himself to have begun in the 5th month of the 16th Regnal year (sole) of Tiberius Cæsar, which 16th year extended to August 19th, 29 A.D., and so well beyond the Passover season.*

Now, no matter what the collateral errors of Epiphanius were (and they were many, as are those of all others who have endeavored since his day to get at the *truth* of this matter; yet none of their harvests are entirely without wheat, albeit tares abound in all), in spite of them his final testimony (after fully discussing the Consular Lists, in order to prove what seems then to have been current tradition), is as follows :

‘Finally came that (Consulate) of *Vinicius* and *Longinus Cassius*, so called, IN WHICH THE SAVIOUR SUFFERED [and AROSE! C.A.L.T.], on the 13th before the Calends of April,”† on Sunday, March 20th, 29 A.D!

As to the chronological elements: January 1st, 29 A.D. is the beginning of 4742 J.P., Dominical letter B, the 74th Julian year, IV. year of the Metonic Cycle of XIX. years. The 1st of Nisan fell on the 63d day of the year, *i. e.*, Friday, March 4th, and Nisan 14th was Thursday, March 17th, the 76th day of the Solar year. The moon was also new on April 2-3d; Friday, April 15th, being counted erroneously as the 14th of Nisan, that year, in common chronology,

* It is not to be confused with the years of his Associated Reign, which began in 10 A.D., for this Passover fell in the 20th year, upon that reckoning.

† Alogi, chapters x.-xxiii., Eusebius,

whereas, Sunday, April 17th, 29 A.D., was the Feast day of the Little, or *Second* Passover! Now, on Thursday, April 21st, 29 A.D., the Roman years of the City began, to wit: 782 A.U.C. (Varro) 779 A.U.C. (Polybius) 777 A.U.C. (Fabius). Friday, July 1st, was the first day of CCII. 2 Olympiad (V. year of the Metonic Cycle). It is usually placed 1 lunation later, *i.e.*, new moon of Friday-Saturday, July 29-30th, which is erroneous. And finally, Monday, August 29th, 29 A.D., is the beginning of 777 Nab. on the corrected Egyptian Era. The miscellaneous calendric data of the year are: Dionysian Golden Number XI.; Regular 1, Concurrent, 5; Key, 36; Solar Cycle, 10; Epact, 20; Term 15^a; Paschal, 17; Lunar eclipses, $\frac{1}{8}$, $\frac{9}{12}$; Solar eclipses, $\frac{3}{1}$, * $\frac{31}{5}$, $\frac{24}{11}$; Indiction, 2. The 1st of January fell upon Sabbath *Værah*, Tebeth 27th, 4027 A.M. *Parashiot*, Ex. vi. 2-ix. 35; *Haphtarot*, Ezek. xxviii. 25-xxix. 21.

REJECTED AGAIN AT NAZARETH.

Jesus left Ephraim for Galilee about January 7th, and came to Nazareth about the 14th; taught in its synagogue on Sabbath *Beshalach*, and was again rejected; nor could he do any mighty works there because of their unbelief. Now at this time Herod Antipas, at Tiberias, heard of his fame, and supposed it might be John, who had arisen from the grave! About the same time the news of John's fate was officially brought to Jesus by the disciples of John, who had buried him. So Jesus departed with his

* That is, on the 3d day of January, 3d of 1st month, etc.

disciples to a desert place apart, this, perhaps, as much to avoid Herod as for anything else. Now the people followed him on foot out of all the cities round about, and it was apparently about *Laglanot*, the new year of the trees (Shebet 15th, January 18th), that the Miracle of Feeding the Five Thousand occurred. It was near Passover *only in the sense of that being the next approaching Feast*, and St. John (who introduces this almost solitary incident of the Galilean ministry before the several accounts he gives of the other Feasts) mentions the fact, to date it, as it were, and as a matter of caution lest it should be taken to have preceded one of the other Feasts. The fact is, the parchment upon which this particular section of John's Gospel occurs may have been actually shuffled out of proper place, in the transmission of the ages, and if this be so, chapter vi. of John and the 1st verse of chapter vii. actually belong in fact, as well as in chronology, just after the 54th verse of chapter xi.!

At any rate the direct testimony of the three Synoptic Gospels is unanimous in placing this miracle about where we locate it, and they appropriately fill in the remaining portion of the Ministry, some 52 days, until St. John resumes it at the closing scene about 6 days before the tragedy at Golgotha.

Thursday, March 3d, Adar 29th, 29 A.D., 4027 A.M.; 60th week ends at 3 p. m. and 61st week begins; 1st day.

End of the Sacred year (last day thereof). Nisan

at hand, and all Judea bethinks herself of the approaching Feast.

PRELIMINARY CONSIDERATIONS.

We have now arrived at a point where we can afford to pause in order to review in skeleton, the work of others. They are either right or wrong, and if *they* are right, whichever ones of them may be selected, then *we* are wrong, for they are all against us in our interpretation of the facts under consideration.

Now under such circumstances it certainly behooveth us to speak somewhat modestly, although with perfect freedom in the premises. One cannot contradict, and be contradicted, however, without coming plainly to the point at issue, so we will simply state in brief what conclusions some who have investigated these same matters have arrived at, and then present our own.

Among the many dates assigned for the Crucifixion of Our Lord, the following are the best known, and more generally accepted: Dr. Jarvis placed it on March 26th, 28 A.D.; Lactantius, Augustine, Clinton, etc., in 29 A.D.; *William M. Page*, on March 17th, 29 A.D.; H. Grattan Guinness on March 18th, 29 A.D.; Africanus in 30 A.D. This is the general opinion among Christian scholars. Rev. J. K. Aldrich, Elder Wm. Sheldon and Petrie argue for April 6th, 30 A.D.; Mr. Mann, Dr. Priestly, Dr. Lant Carpenter, Judge Bradley, J. J. Bond, Wieseler, Farrar, Friedlieb, Tischendorf, Gresswell, Andrew, Ellicott, Lange, and most all the noted commentators, upon April

7th, 30 A.D.; Professor Dimbleby, March 23d, and Epiphanius on March 20th, 31 A.D.; The Chronicon Paschale, March 23d, 32 A.D.; Blair, Dr. John Thomas, Hayden, H. E. Williams, Daniel Haskell, and others, on April 3d, 33 A.D. (the commonly received date as per margin of the A. V. Bible); Ussher in 34 A.D.!

But none of these authorities recognized the 62-week Avocation! And only a few of them held to a short ministry; not one of them to an exact luni-solar (354-365 days) measure; only one or two accepted a Thursday crucifixion; and most all of them contended that the Saviour was in at least his 34th year when he suffered. The fact is, not one of them agrees with all the facts! They certainly disagree with each other! and their systems are severally vitiated by some one or more misjudgments that result in errors that are fatal!

Now the facts, as we interpret them, force us to contradict them all, in so far as their whole contentions are severally concerned, but we agree with more of them in the matter of individual particulars than here and there they do among themselves!

We believe, and believe we have shown, and that we can show further, that the crucifixion was in 29 A.D., when the Saviour was 31 years old (*i. e.*, in his 32d year); in the 16th year of Tiberius Cæsar; on the 14th rather than the 15th of Nisan; on a Thursday rather than a Friday; in March rather than April; in fact, on Thursday, March 17th, 29 A.D., after an Avocation of exactly 62 literal weeks, and a

Ministry of one acceptable luni-solar year, and will now continue our array of proof :

THE LIMITS AND THE FACT.

In the following list we give the dates of the Nisan new moons of 28 A.D. to 30 A.D. inclusive, these three years being the only ones, from collateral, astronomical, historical, and prophetic conditions, that deserve *any* consideration at our hands! In the first 28 A.D., the Sabbatic Jubilee was running, and the Saviour was 30 years old, and actively engaged in his ministry; *in the second, 29 A.D.*, "an eighth year, and one therefore fit for such a sowing and harvest. *He was 31, and so became a "Lamb of the first year,"* a proper age to be offered up! In the third, 30 A.D., he would have been too old for sacrifice!

In the first, 28 A.D., Tiberius Cæsar was in his 15th year at the Passover; this is specifically the year of John the Baptist; *in the second, 29 A.D., the Passover fell in the 16th of Tiberius*, which is preëminently the year of Jesus the Messiah! and in the third, 30 A.D. the emperor was in the 17th year of his sole reign. In the first and third, 28 and 30 A.D. the *week days* of the Passover season are incongruous to the Gospel; in the second they harmonize literally and absolutely with the written facts! and cannot by any possibility be made to satisfy any other week-day assignment. For instance, a *Wednesday* for the 14th of Nisan 29 A.D., is barred out of contemplation, because the new March moon at Jerusalem, fact and phasis, was on a Friday, March 4th. If the April moon of the year be chosen (arbitrarily, for there be no astrono-

ical reasons earlier than the Council of Nice for so doing), then its 14th day is a Friday, whereas a Nisan 14th cannot be pushed back to February 16th, although it is a Wednesday, for it is *unconscionably* too early! The data are as follows:

THE DATA.

A. D.	NISAN. JERUSALEM. TRUE HEBREW TIME.				Tib. Cæsar's Regnal Years, <i>de</i> <i>facto</i> .	Jesus Christ Age, DE NATA- LIS.
	1st. Sacred Year Begins.	14th. Preparation Day.	15th. Feast Day.	17th. Must be Wave-Sheaf Day and Sunday.		
28	Mon., Mar. 15	Sun., Mar. 28	Mon., Mar. 29	Wed., Mar. 31	15	30
29	Fri., " 4	Thur., " 17	Fri., " 18	Sun., " 20	16	31
30	Tues., Feb. 21	Mon., " 6	Tues., " 7	Thur., " 9	17	32

An examination of the foregoing shows that 29 A.D. is the only year in the triple block whose calendric data satisfy the requirements of the Gospels. Its conditions likewise harmonize with Prophecy according to History! The Saviour was crucified on a *Thursday*, 14th of Nisan, Preparation Day; in the 16th year of Tiberius Cæsar; when he was in his 32d year (*i. e.*, when 31 years, 2 months, and 20 days old, 31Y 82d). He was in the grave all of a Friday and Saturday, and arose on a Sunday, very early in the morning; we have no doubt, exactly 72 hours after he entered the *Prætorium*! That is, we believe he was *detained* by the State (the powers of *this* world! whose king is Satan) exactly three days and three nights to the instant. He arose betimes, as to the Vernal Equinox, so as to complete greater things *elsewhere* on its instant! and the day of his

resurrection was that of the *regular* "Wave-Sheaf Day" that year!

Now there is not another year in the administration of Pontius Pilate which satisfies all the conditions, nay, nor any of them! And all the *correctly* listed data, as to other years, reverse to those of 29 A.D.; for the closer astronomy defines the suburban premises of time the more positively doth she square the confines of the Citadel of Chronology itself. Indeed, we are perfectly willing to give up, if perchance, with an array of convincing facts, it shall be necessitated upon us to do so, every feature of the Mean Soli-Lunar Calendar we have hitherto employed, and will then stand upon Thursday, March 17th, 29 A.D., as the 14th of Nisan that year (4027 A.M.), because of direct astronomical calculations, and from thence, both forward and backward, will begin to work out anew the entire Hebrew Calendar, year by year, and according to the actual lunations as determined by the best processes known to careful scholars. For by that lunation which began just after midnight on March 4th, 29 A.D., and whose *phasis* shone ere sunset of the same day, we find ourselves caught in the net of all the dominant conditions in the premises. We are in the 16th year of Tiberius; its 14th day of Nisan is at the *very* end of the 62 literal weeks that follow the 70 Shabuas (490 years) of Gabriel and Daniel, and which end with both the 62 weeks of *Solar* years from Ezra, and the 62 weeks of *Lunar* years of Nehemiah; in the 32d year of Jesus Christ, the 4th of Pontius Pilate, etc.,

etc. We can reverse to this date, from our own current dates, by rules and principles recognized as sound and accurate among modern scholars. This date, Thursday, Nisan 14th, March 17th, 29 A.D., is indeed the *hard knot* of Chronology! and with it the very Navel of History is tied safe and fast. Let us establish this beyond all peradventure, and in God's name let us pray for Light!

There are several calculations now to be reviewed, and they all arrive at *practically* the same result. But as the methods differ, as well as the lunar theories upon which they severally are based, and as the tables of elements, by means of which the results themselves are obtained, differ considerably in their decimal extension, there are very patent differences to be noticed in their lower degrees of definition.

It is only when a group of such independent calculations is actually exposed to view that the common mind obtains any fair conception of the difficulties involved in such a research, and perceives the value of a fair average necessarily to be struck in the premises.

We shall, therefore, present the calculations first, and finally sum them up at what appears to be a fair dividing to obtain a closer approximation than any single calculation can perhaps claim from all concerned.

It will be noticed that the instant of the new moon conjunction really determines the beginning, as it were, of the *Lunar-days* of that Nisan. Its emphasis of 3 a. m. is significant.

CALCULATION I.

Required the true new moon; Jerusalem; March; 29 A.D.

Method of Rev. J. K. Aldrich (see "True Day of Our Saviour's Crucifixion," Tables of the Late Chief Justice Bradley (Approximate only, but close enough). Washington mean civil time.

			DAYS.	HRS.	MINs.
Centurial New Moon O. S. 1 A.D. (Wash. Time),	13		0	43	
Correction for 29 A.D.,	-	-	+	20	10
Sum,	-	-		33	10
Deduct 1 Lutation,	-	-	-	29	12
Gen. New Moon Jan. 29 A.D.,	-	-		3	22
Correction for Cycle II.,	-	-	-		7
Mean New Moon Jan. 29 A.D.,	-	-		3	14
Add Correction for March,	-	-	+		1
Wash. Mean New Moon, March 29 A.D.,				3	16
Correct to Merid. of Jerusalem,	-	-	+		7
Mean March New Moon Jerusalem 29 A.D.,				3	23

			DAYS.	HRS.	MINs.	SECS.
Argument I.,	-	-	+	4	3	49
Time once equated,	-	-		4	3	43
Argument II.,	-	-	-		30	45
Time twice equated,	-	-		4	3	13
Argument III.,	-	-	-		4	55
Time thrice equated,	-	-		4	3	8
Argument IV.,	-	-	-			10
Time four times equated,	-	-		4	3	7
Argument V.,	-	-	-		8	1
Time finally equated,	-	-		4	2	59

That is, True New Moon Civil time, 2h. 59m. 58s. after midnight, or 8h. 59m. 58s. after sunset of Hebrew Friday, March 4th, 29 A.D. Call this 3 A.M.!

CALCULATION II.

Method of Wm. M. Page (see "New Light from Old Eclipses," p. 201). He contends that in a century our tabulated lunation is too long by 6m., the Sun's anomaly by about 7m. 10s., the Moon's anomaly by 8m. 20s., and the Sun's mean distance from the node too short by about 8m. 35s.

	DAYS.	HRS.	MINS.	SECS.
Mean New Moon 1729 A.D., London March,	18	3	45	40
Deduct for 1700 years, - - -	14	17	36	42
Mean New Moon 29 A.D., London March,	3	10	8	58
Corrections for 1700 years, - - -	—	1	42	0
Corrected Mean March New Moon 29 A.D.				
London, - - - -	3	8	26	58
First equation, - - -	+	4	3	49
Time once equated, - - -	3	12	30	47
Second equation, - - -	—		30	45
Time twice equated, - - -	3	12	0	2
Third equation, - - -	—		4	55
Time thrice equated, - - -	3	11	55	7
Fourth equation, - - -	—			10
Time four times equated, - - -	3	11	54	57
Fifth equation for 2d after Leap year,	—		8	1
True time New Moon, London, Mar. 29 A.D.,	3	11	46	56
Dif. Long. Lond. and Jerusalem, -		2	21	16
True New Moon, Mar. 29 A.D. Jerusalem,	3	14	8	12
Add to reduce Astron. to Civil time, -	+			
True civil (midnight) time March New Moon				
for Jerusalem, 29 A.D., - - -	4	2	8	12

But 2h. 8m. 12s. after midnight is 8h. 8m. 12s. after sunset beginning of Friday, March 4th, 29 A.D. Call this 2 A.M.!

CALCULATION III.

According to Ferguson, Cunningham,
Clinton, Guinness and others (see
"Approaching End of the Age," page
523), the Jerusalem Full Moon of
March, 29 A.D., was on March (p. m.),

	DAYS.	HRS.	MINS.	SECS.
March, 29 A.D., was on March (p. m.),	18	9	16	0
Add 12 Hours, - - - -		12	0	0
To obtain <i>Civil</i> time, - - - -	18	21	16	0
Add 6 hours, - - - -		6	0	0
To obtain HEBREW <i>Sunset</i> time, - - - -	19	3	16	0
Deduct $\frac{1}{2}$ lunation, - - - -	14	18	22	2
To obtain New Moon, - - - -	4	8	53	58

Call this 3 A.M.!

Hence the New Moon at Jerusalem, on Hebrew (or sunset) time was Friday, March 4th; *circa* 8h. 53m. \pm after sunset, and 15 \pm hours further along for the *phasis*, or first appearance fetches us to *circa* 5 to 6 p. m. on that same Friday, March 4th. In other words the moon was new as a fact soon after midnight and *could* have been seen at 3 p. m. under favorable circumstances, and would have been *seen* that Friday anywhere after 5 p. m., or before the day ended. Now if seen, the whole of that Friday, March 4th, would have been reckoned as Nisan 1st! and if not seen, then other calendric conditions would that year have secured the date, even without the *phasis*, as we shall show.

THE DIFFICULTIES INVOLVED.

Now all of these results place the Luni-Solar conjunction itself, soon after midnight on Friday, March 4th, which day therefore must be accepted as Nisan

ist, for on it occurred both the Fact and the Phasis, and it fell where not only the calendar demanded its expectation, but where both secular and sacred History *conditions* us to find it, for these, after all, are the *governing* elements in the premises.

Finally, in this connection, and for the sake of all concerned, it is but fair to relate the following facts: Hoping perchance to obtain, after all, the records of yet closer calculations than any we have ourselves collected and cited, we wrote to the Superintendent of the Washington Observatory asking if he had any records as to the March New Moon of 29 A.D. He kindly referred our query to the Director of the Nautical Almanac, Professor Newcomb, than whom there is on earth no practical Astronomer of more thorough information, or of greater reputation. A copy of his reply to the Superintendent of the Observatory was forwarded to us, and is as follows.

No. 849.

FIRST ENDORSEMENT.

U. S. NAVAL OBSERVATORY.

Nov. 12, 1894.

SUBJECT:

Professor S. Newcomb, U. S. N., Director Nautical Almanac,
in reply to Lieut. Totten's letter.

Respectfully forwarded for the information of Prof. C. A.
Totten.

F. V. M'NAIR,

Captain, U. S. N.,

Superintendent, Naval Observatory.

NAUTICAL ALMANAC OFFICE, NAVAL OBSERVATORY
GEORGETOWN HEIGHTS, D. C., Nov. 9, 1894.

SIR:

In reply to Lieut. Totten's letter, which I return herewith I would respectfully say that this office has no computation relating to the times of new and full moon as far back as A. D. 29. I would suggest that if Lieut. Totten desires a more accurate knowledge of the phases in question than he can derive from existing authorities, his natural course is to compute them from Hansen's tables. If he will add 35 minutes to the time computed directly from the tables, the result will probably be within ten minutes of the truth.

Very respectfully,

No. 1259. (*Copy.*)

S. NEWCOMB,

Director Nautical Almanac

TO THE SUPERINTENDENT,

U. S. NAVAL OBSERVATORY,

GEORGETOWN HEIGHTS, D. C.

Now the foregoing letter shows that in the judgment of one of the most practical living Astronomical Authorities, even Hansen's tables for dates so long ago are about 35 minutes slow, and that even the corrected result may not be vouched for as closer than to "within ten minutes of the truth."

But in the meanwhile we have made a personal calculation in the premises, using Paul Lehmann's German Tables: *zur Berechnung der Mondphasen und der Sonnen und Mondfinsternisse* (Berlin 1882). As these tables agree with Hansen's lunar theory, and contain data for passing directly to that of Professor Newcomb, it will probably be admitted that the work will answer all further requirements, in so far as ourselves and this present Study are concerned.

CALCULATION IV.

According to Paul Lehmann's method and tables, which agree with Hansen's Lunar theory.

Required the March New Moon, 29 A.D.

(a) Arguments,	I	(S1)	2	(S2)	3
(b*) Table 4, \pm 0 A.D., =	1.5708	-97	13.929	-37	29.16
(c) Secular Var., =	-0028		-0.011		
(d) Table 5, 29 A.D.,	24.5905		19.460		365.10
(e) Table 6, March,	29.4694		3.891		59.00
(f)	55.6279		37.269		453.26
(g) New Moon Const.,	59.0612				
(h) Mean New Moon,	3.4333		3.433		3.43
(i)			40.702		456.69
(j) Table 7, deducting these periods,			27.555		365.26
(k) We obtain the corrected arguments,			13.147		91.43
(l) From which, by means of Tables,		(Table 12)			(14)
(m) We obtain the required corrections,		-0.0630		+0.1734	

CALCULATION CONTINUED.

(a)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
(b)	99.5	12.7	15.0	30.5	3	163	77	14
(d)	84.2	21.2	18.2	7.4	5	161	58	6
(e)	59.0	29.2	7.8	26.2	11	59	59	2
(f)	242.7	63.1	41.0	64.1	19	383	194	22
(h)	3.4	3.4	3.4	3.4	3.4	3.4	3.4	3.4
(i)	246.1	66.5	44.4	67.5	22.4	386.4	197.4	25.4
(j)	173.3	59.6	25.6	65.5	0	330	117	14
(k)	72.8	6.9	18.8	2.0	22.4	56.4	80.4	11.4
(l)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)
(m)	+50	+74	+51	-4	+3	-3	-4	+2

CALCULATION CONTINUED.

(a)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
(b)	2	1986	15	57	322	738	0	.0001
(d)	5	3165	17	155	242	106	106	
(e)	6	59	11	59	59			
(f)	13	5210	43	271	623	844	106	-.0001
(h)	3	3	3	3	3			
(i)	16	5213	46	274	626			
(j)	13	0	24	0	399			
(k)	3	5213	22	274	227	844	106	-.0001
(l)	(24)	(25)		(26)	(27)	(10)	(11)	(8)
(m)	+5	-2		+1	+1	+1	-2	-1

Using now the results obtained upon the last page, Calculation IV., and introducing the three additional secular variations pertaining to Arguments 3, 5 and 6, without comment, we continue as follows:

Mean March new moon, Berlin astronomical time,					DAYS.
29 A.D. ($\frac{1}{2}$),	-	-	-	-	3.4333
Aggregate of corrections (m),	-	-	-	-	.1276
Secular variations $S_3 + S_5 + S_6 = (69+4+5)$	-	-	-	-	.0078
True conjunction, Berlin astronomical time, March 29 A.D.,					3.5687

	DAYS.	HRS.	MINS.	SECS.
That is, in astronomical time, Berlin,	= 3	13	38	55
Add - - - - -		1	35	45
To change to Jerusalem time, - - -	= 3	15	14	40
Add - - - - -		12		
To obtain civil time, - - - - -	= 4	3	14	40
Add - - - - -		6		
To obtain Hebrew (sunset) time, Friday,				
March, - - - - -	4	9	14	40
Call it 3:15 a. m.				

CALCULATION V.

Quoting from Lehmann: "If we correct Arguments 1 and 2," in the foregoing Calculation, "by Δ Arg. 1, and Δ Arg. 2" (taken from Lehmann's Tables), "we obtain the quantities which agree with *Newcomb's* Lunar theory. . . . In this case we omit Arg. 17, and go with Arg. 18 to Table IIIa instead of II." Now the correction for Δ Arg. 1 is $-.0159$; for Δ Arg. 2 is $-.015$; and the other corrections balance each other. These corrections are all applied against Arguments 1 and 2 in top line b^* . They make the Mean Berlin March New Moon of 29 A.D. to be - - - - - 3.4492 days. And the corrections to be - - - - - .1352 " Berlin True March New Moon, 29 A.D., - - - 3.5844 days.

	DAYS.	HRS.	MINS.	SECS.
That is, - - - - -	3	14	1	32
Or changing to Jerusalem Hebrew time,		19	35	45
That is, Friday, March (after sunset) -	4	9	37	17
Call this 3:35 a. m.				

CALCULATION VI.

Finally, following Professor Newcomb's advice as per the foregoing letter (page 32), and taking Lehmann's method to be Hansen's in general terms, we proceed as follows:

Hansen's True New Moon at Jerusalem,

March, 29 A.D., Hebrew time, as per

Calculation IV., Friday, March

	DAYS.	HRS.	MINS.	SECS.
Add - - - - -	4	9	14	40
			35	
	4	9	49	40

As this is "probably within ten minutes of the truth," we will tabulate both extremes, to wit:

If 10 minutes too much, we shall have

nearly the Newcomb value of Cal-
 culation V., or - (a) Friday, March

	DAYS.	HRS.	MINS.	SECS.
If 10 minutes too little, then our result is - - - - - (b) Friday, March	4th,	9	39	40
	4th,	9	59	40

In this case give the extreme limit its due, and call the time 4 a. m.

RECAPITULATION.

We shall not discriminate amid these results. They range between 2 and 4 a. m., and favor 3 a. m. for the true conjunction in sunset time for Jerusalem. Their strict average is as follows:.

	DAYS.	HRS.	MINS.	SECS.
Aldrich, Bradley, etc., - - -	4	8	59	58
Ferguson, Clinton, Guinness, -	4	8	53	58
Page, - - - - -	4	8	8	12
Lehmann-Hansen, - - -	4	9	14	40
Lehmann-Newcomb, - - -	4	9	37	17
Newcomb-Hansen (per Lehmann).	4	9	59	40
Arithmetical average, -	March 4th,	9h.	17m.	17½s.

Thus the moon was new on Nisan 1st, 29 A.D., "about the ninth hour" of the night, reckoning from sundown at Jerusalem (*circa* 3 a. m.), and we doubt whether modern science can define it much more closely. When 13 of these lunar days had run accurately out, reckoning from this instant, (2) 3 (4) a.m., on Thursday, March 17th, the 14th strict lunar day began, and Jesus Christ was "in the hands of wicked men," the nominal calendric 14th of Nisan having been running since the preceding sundown.

Now we do not intend to go further into this specific phase of the demonstration, but shall leave whatsoever closer work shall be deemed necessary to such others as the Lord may raise up and equip better for the purpose.* In the meantime it is sufficient to say that enough has been established to guarantee the confidence of "the poor of the flock" in accepting our own emplacement of the conjunction in question.

It settles our conviction that Friday, March 4th, was the day of both the fact and phasis of the Nisan New Moon of 29 A.D., and a study of the collateral lunations of that year confirms it.

* We have consulted Hansen's Tables in the Yale Library, but as the calculation would be very arduous, with but small promise of greater assurance, and as this Study is already in type, and waiting to be cast, we have no time left in which to add their testimony to our results. It is through the courtesy of Alexander Dean, Esq., of Jacksonville, Fla., that we have Paul Lehmann's German Tables of the Sun and Moon, and as they agree with Hansen's lunar theory, we deem them all-sufficient in the premises.

But to our mind there are one or two other determinants in these premises, some of which have never been employed by Chronologists, and as we deem them simpler and equally crucial, we shall summon them to the witness stand.

PROVED BY "THE REVOLUTION OF THE YEAR."

In the first place the Jews of that generation and of many former ones went both by calculation and by actual appearance, as well as by the common rule of the Almanac, and whatsoever served to fix any particular new moon of the year fixed all the subsequent ones by virtue of the very Calendar itself! For their months contained 30 and 29 days respectively, except in intercalary seasons, and it was easy enough to count them from any positively fixed new moon, particularly from the Autumnal one.

Now the true civil time for the September new moon at Jerusalem in 28 A. D. (upon which Tishri 1st of 28 A. D. and Nisan 1st of 29 A. D., depended)! was Tuesday the 7th of September, at 9h. 24m. 12s. p.m. or 3h. 24m. 12s. after the sunset beginning of the Hebrew Wednesday, Tishri 1st, 4027 A.M. Her first appearance or *Phasis* could be anywhere from 13 to 17 hours later. It is generally reckoned about 15 to 17 hours after the true local conjunction, which thrusts this particular phasis as a possibility forward to 2 to 5 p. m. that day (on Sept. 8th) at any time after which and before sunset it certainly *might* have been seen. For instance, from 4 to 6 that afternoon would have been the most favorable time to detect its thin silver

crescent 10° to 12° behind the sun, and we may be confident this was actually accomplished.

But the new year (4027 A.M.) being an *Eight* year, *i.e.*, immediately succeeding one that had been doubly devoted to *rest* from agricultural pursuits (a 4026 A. M. had been a Sabbatic Jubilee), there were *special* inducements to make all of its months begin as early as possible throughout the year, in order to secure the crops, and make them available for food and as the new corn could not be roasted in any year until the new sheaf had been waved after Passover there were additional reasons for beginning this civil year and particularly the subsequent Sacred year at an early date. Under such circumstances not a day would have been intercalated unless absolutely necessary, and thus as the year was not itself an intercalary one, all things were propitious for an early Nisan.

PROVIDENCE INTERESTED IN THE MATTER.

And there is another element in the consideration which will have due weight with those who recognize that God Himself had set all the times and seasons in due relation to this very year, the Focal one of History! and so would have seen to it, Providentially as it were, though not at all noticeably so, that none of the natural methods of establishing its phasis, all as early and accurately as possible, should fail.

Upon the day when the new phasis of a moon was due, the Sanhedrim, knowing its measure by tables and previous calculations, always had special watchers stationed on the highest points of observation in the neighbourhood, and as an inducement for them to

hasten with the information to Jerusalem, a prize was offered to the first accredited witness who came in with the news.

But the 1st of the month did not have to be delayed until the new moon was actually seen, for it often happened, from inclement weather, that it was not seen at all until well along in age! Now Jonathan knew in advance that "to-morrow is new moon,"* and so did all Israel, even before the phasis could have been declared! Thus common custom settled this matter, but the Sanhedrim, a much later creation was expected to declare it officially. This body sat all day on the last day of the month, awaiting evidence, but if none came in they sometimes intercalated a day, and declared it and the next the *Rosh Chodesh*, or when positive from other reasons they blew the Shofar at once and the next day was sanctified, phasis or no phasis.†

Now the 1st of Tishri was the most important *à quo* of the calendar, as from it they measured the revolution of the entire year‡ and set all its months in order,

*I. Sam. xx. 18! 24! Clearly establishing previous knowledge upon such matters, centuries before the year now under consideration!

† This particularly in "8th years," when the general desire for early crops forced every calendric exigency and exception to the front.

‡ That the Ancient Hebrew year began at Autumn may be seen from Josephus (Antiq. B. I. c. 3, § 3). The change to the Sacred Scale at the Exodus related only to religious matters, and they still preserved the original calendar for civil affairs, as at the present day. Now it was on this calendar that the Sacred one depended, and *vice versa*.

counting to them alternately, 30 days, 29 days, 30 days, 29 days, etc., and sanctifying their beginnings to the close, and as Rosh Chodesh Tishri would have been settled long before the 1st of Nisan, the emplacement of the latter, which fell exactly half a lunar year, or 177 days, later in ordinary years, would have been an easy matter. But as Tishri 1st fell on the 8th of September, 28 A.D., the 177th day thereafter was Friday, March 4th, 29 A.D., by the calendar itself, as the very Romans in their midst knew quite as well as the Jews; hence Nisan 14th must have been Thursday, March 17th, in 29 A.D. And it is for this fact chiefly that we are now contending.

PROVED BY THE ECLIPSES.

Another method of establishing March 17th, 29 A.D., as the 14th of Nisan, is as follows: A Solar eclipse cannot occur without establishing the *phasis*, or "Rosh Chodesh" of the Lunation, *i. e.*, the beginning of a month. It matters not whether this be by calculation or by actual sight, and the ancients of those days were quite as capable in the mere chronological premises as our own astronomers! This is proved by numerous examples of eclipses, some of which they calculated in advance, and others long after, in verification of the records. Moreover, Judea being then dominated by the Romans, who had now become quite as adept in keeping the *Solar* calendar as the Jews were in following the *Lunar* one, there were special advantages to be obtained from cross references between the two contemporaneous calendars, and from the checks of independent

almanacs! Now the eclipses of 28 A.D. and 29 A.D. were as follows:

ECLIPSES OF 28 A.D.

Tebeth 29th, Jan. 15th, Solar Eclipse, Fri.	16th=Shebet 1st!
Tamuz 14th, June 25th, Lunar " Sab.	26th=Tamuz 15th!
Tamuz 29th, July 10th, Solar " Sun.	11th=Ab 1st!
Casleu 29th, Dec. 4th, Solar " Mon.	6th=Tebeth 1st!
Tebeth 15th, Dec. 20th, Lunar " Mon.	20th=Tebeth 15th!

ECLIPSES OF 29 A.D.

Tebeth 29th, Jan. 3d, Solar Eclipse, Tues.	4th=Shebet 1st!
Sivan 30th, May 31st, Solar " Wed.	June 1st=Tamuz 1st!
Tamuz 14th, June 14th, Lunar " Wed.	" 15th=Tamuz 15th!
Tishri 29th, Sep. 25th, Solar " Tues.	Sep. 27th=Bul 1st!
Tebeth 15th, Dec. 9th, Lunar " Fri.	Dec. 9th=Tebeth 15th!

The testimony of this table is simply overwhelming, and these eclipses literally rivet the lunations into the Hebrew Calendar, and onto the Roman Almanac! The three most remarkable ones are those of December 4th and 20th, 28 A.D., and January 4th, 29 A.D.—three in 31 days! and so far as mere calculation and tables are concerned, each one of them must have served to square the Sanhedrim count to the actual condition of affairs, and this without reference to their mere visibility at Jerusalem! But such of them as were visible established the phasis in the very best way; as an eclipse of the Sun, for instance, disclosed the Moon herself in absolute newness, and proved that she was in a condition to be sanctified, for she disclosed herself, as it were, *in phasis*, in the very act of eclipsing the Sun! But the Bible avoids all references to eclipses, and generally the Jews

seem to have sanctified the day following one rather than the day itself on which it fell!

For example: it is not to be admitted that the Solar Eclipses of December 4th, 28 A.D., and of January 3d, 29 A.D., were unknown to the Jew and Roman calendar keepers, and by them the Sanhedrin would have fixed the day after the latter, January 4th, as Shebet 1st, more confidently than by any other testimony, although to them it may have been only a paper eclipse. Now, as Nisan 1st was necessarily 59 days later, it must have fallen on the $4 + 59 = 63$ d day of the Roman year, which was March 4th! Hence Nisan 14th fell 13 days later, or on the 76th day of the Julian Calendar, which was Thursday, March 17th, 29 A.D. This is one of the very best independent and incidental proofs we have, particularly when taken in connection with the five preceding eclipses of the year 28 A.D., each of which served, independently of all the rest, to square the Calendar to its proper place! In view of all these facts it is simply useless to con-

* The fact of this eclipse is not in dispute, and is thus ready for our employment in a brand new argument. It is found recorded in the modern tables (*vide* Storkis, etc.), and must have had its place in the tables of a generation that boasted of its Magi, and whose Magi were men of renowned accuracy. The fact is, the ancients studied the Lunations and all their phases far more closely than we do, for they *used* them practically. We should rid ourselves of every supposition that the learned of those days were one whit less skillful in their premises than those of our own day, or that their statistics and tables were unequal to the purpose. The unanimous testimony of ancient history accords them all the knowledge we contend they possessed.

end that Nisan 1st, 29 A.D., fell anywhere else than upon Friday, March 4th, and therefore Nisan 14th upon Thursday, March 17th!

Having, therefore, shown Friday, March 4th, 29 A.D., to have been Nisan 1st, 4027 A.M., let us now proceed directly thither, and follow the sad incidents as harmonized day by day, from all the Gospels, and in more specific detail.

THE SACRED YEAR BEGINS.

Friday, March 4th, Nisan 1; 1-2d day of 61st week (3 p.m.). The 1st day of the Sacred year. The Jews begin to congregate at Jerusalem, and the Chief Priests and Pharisees issue the Commandment that if any man knows where Jesus is, he shall declare it. This was in order that they might take him. Now this month is the beginning of months, and this day the beginning of days, for in it was Salvation wrought.

Sabbath, March 5th, Nisan 2; 2-3d day of 61st week (3 p.m.).

Sunday, March 6th, Nisan 3; 3-4th day of 61st week (3 p.m.).

Monday, March 7th, Nisan 4; 4-5th day of 61st week (3 p.m.).

Tuesday, March 8th, Nisan 5; 5-6th day of 61st week (3 p.m.).

Wednesday, March 9th, Nisan 6; 6-7th day of 61st week (3 p.m.).

THE SAVIOUR'S LAST WEEK (62d) BEGINS.

Thursday, March 10th, Nisan 7; 7-(1st) day; 61st week ends and 62d begins at 3 p.m.

The crowds of strangers at Jerusalem increase,

and questionings become rife among them as to whether Jesus would or would not repair to the Feast; for the commandment of the Chief Priests and Pharisees was now well known among them (John xi. 55-57). In the meantime Jesus and his disciples were pursuing their way thither, and came this day to Jericho where he intended to lodge over night although he made as though he would go on. Now as he drew nigh to the town a certain blind man was greatly exercised at his opportunity to be cured, and created no little disturbance in spite of the rebuke of those who went before, for he cried so much the more: "Son of David, pity me!" (Luke xviii. 35-39). The Saviour from collateral evidence does not seem to have heeded him at once.

ARRIVAL AT JERICHO.

And they come to Jericho (Mark x. 46, part of) and Jesus entered and was passing through Jericho and behold a man named Zaccheus, and he was chief Publican; and he was rich. And he was seeking to see Jesus, who he was, and he could not from among the multitude because he was little in stature. And he ran before, and climbed up into a sycamore tree that he might see him; for he was about to pass that way (Luke xix. 1-4). And as Jesus was going out from Jericho, and his disciples and a great multitude, the son of Timeus, Bartimæus the blind man (another one), was sitting by the wayside begging. And when he heard that it was Jesus of Nazareth, he also began to cry out, and say: "Son of David, Jesus pity me." And many rebuked him that he might be

silent; but he cried much more: "Son of David, pity me" (Mark x. 46-48). There were thus two blind men in all, as Matthew himself relates, and the final scene of the miracle seems to have been a double one (Matt. xx. 29-31), and to have been laid beyond the city. Hence the three accounts harmonize from this point, for Jesus stood still and commanded the first one to be brought to him, and Bartimæus to be called. Now the by-standers said to the latter: "Be of good courage! rise, he calleth thee;" and casting away his mantle he arose and came to Jesus, and was cured (Luke xviii. 40-43); and so likewise was the other when he was come near (Mark x. 49-52). Now Jesus cured them with a touch, and they followed him (Matt. xx. 32-34).

And when Jesus came to the place of the sycamore tree, he looked up and said: "Zaccheus, make haste and come down, for to-day I must abide [lodge] at thy house." So he made haste and came down rejoicing; but all beholding murmured, saying: "he hath gone in to be a guest with a sinner" (Luke xix. 5-7). This was about 3 p. m., or as the *opsia* (even-tide) of the 1st day of the 62d week began, and Jesus abode there all night.

ARRIVAL AT BETHANY.

(6) Friday, March 11th, Nisan 8; 1-2d day of 62d week (3 p. m.).

Now in the morning, somewhat after mid-day, as Jesus was departing, the gossip of the multitude seems to have reached the ears of Zaccheus, who stood up and defended himself in the presence of the

people. And Jesus endorsed his position, adding the parable of the nobleman as to the kingdom of heaven; for they thought it was immediately to appear, whereas he was himself going into a far country (even heaven), to receive it (from his Father!) and return! (Luke xix. 8-27). And he has received it, but he hath not yet organized it; for the *parousia* waiteth till the Times of the Gentiles reach their own last phase, and his Epiphany until they are ended because the Prophets must be fulfilled, and even Satan gets due measure, pressed down — yet we doubt if it runs over!

“And when he had thus spoken, he went before going up to Jerusalem” (Luke xix. 28).

Jesus, therefore, six days before the Passover (*to pascha*), came to Bethany (at about 3 p. m., or at the *opsia* (or eventide) of the 2d day of the 62d week began) where Lazarus was that had been dead whom he had raised from the dead (John xii. 1). This Simon seems to have been a close connection or kinsman of the family of Lazarus, and we are inclined to believe that the Saviour was his guest while he remained at Bethany. But the Sabbath drew on and the recital rests between the lines.

6. (5) Sabbath, March 12th, Nisan 9th, 2-3d day of 62d week (3 p. m.), spent quietly by the Saviour at Bethany. Now “it was the custom” as Dr. Lightfoot shows from Maimonides, to provide a more liberal supper at the going out of the Sabbath than at any other time. This then was the supper mentioned by John, where “Martha served,” and “Lazarus wa

one of them that sat at the table with him." Perhaps the invitations were issued Friday, soon after the arrival of Jesus, but there is no reason why many may not have been bidden to it while the Sabbath itself lasted. At last, with its closing eventide the *opsis* of the new day came on, and whether to its notable repast or to a reception thereafter, there gathered a great multitude of the Jews (John xii. 9), not only to see Jesus, but Lazarus also, whom he had raised from the dead, the fame thereof having now spread far and near, and the testimony thereunto being unimpeachable.

PALM SUNDAY "EVENING."

THE SUPPER AT SIMON'S.

5. (4) Sunday, March 13th, Nisan 10th; Selection Day, Exodus xii. 3; the 1st day in the Temple; 3-4th day of 62d week (3 p. m.), Palm Sunday.*

Soon after sunset, as the day began, "they made, therefore, a supper for him there," at Bethany, in the house of Simon the Leper. Now Martha served, but Lazarus was among the guests, while Mary was the woman who took the pound of balsam of spikenard,

* The division between the Eastern and Western Churches as to Easter, was a mere controversy as to whether the chief Christian celebration should be based strictly on the 14th of *Nisan*, or on a day arbitrarily chosen. The Easter of the early Eastern Church was based strictly on the Jewish calendar, the West followed an arbitrary rule. But there never was any controversy between East and West as to the 15th being a Friday in the year of Crucifixion, nor any that the Saviour's entrance into Jerusalem was on a Sunday, always designated "Palm Sunday."

pure, and very costly, in an alabaster box, and came unto him as he was at the table. And she brake the box, and poured the balsam on his head, and anointed the feet of Jesus, and wiped his feet with her hair, so that the house was filled with the odor thereof. But there were some that were indignant thereat, and considered it a waste, and expressed displeasure at her, and Judas Iscariot in particular, asked, hypocritically, Why was it not sold for 300 denarii and given to the poor.

But Jesus, knowing this, asked why they troubled her, and bade them let her alone; for he said, She hath done a good deed for me; and, furthermore, he stated that they had the poor always with them, and an opportunity to do them good, but Him not always; hence, that she had done what she could, and had anointed His body for its burial; and he furthermore prophesied that the memorial of her act should go down the ages, and be spoken of wheresoever in all the world this Gospel should be preached (John xii. 2-8; Matt. xxvi. 6-13; Mark xiv. 3-9).

PALM SUNDAY "MORNING."

TRIUMPHAL ENTRANCE AS KING INTO JERUSALEM!

Now "On the morrow" (*i. e.*, according to the "Emphatic Diaglot," *A. V.*, "next day," *i. e.*, in reality on the morning (Gr. *epaurion*) following, and so still on Nisan 10th, which is Selection Day), "the great multitude who had come to the Feast, hearing Jesus was coming to Jerusalem, took branches of palm trees and went forth to meet him, and cried,

Hosanna; Blessed be HE THAT COMETH * in the NAME of the LORD! The King of Israel! (John xii. 12-13).

Now Jesus left the town of Bethany, and passing through its outlying district came nigh to Jerusalem to Bethphage, at the Mount of Olives, which was the border of Jerusalem, that is, the legal outskirt thereof (Matt. xxi. 1; Mark xi. 1; Luke xix. 29; see *Jarvis*' "Introduction to the History of the Church," pp. 436-7), and from thence he sent two of his disciples into the village itself for an unbroken colt, instructing them where to find and how to recognize

* What was this cry but the fulfillment of a Prophecy, its spontaneous *interpretation*! JAVEH—the Coming One. Why did the cry not shake the chaotic unbelief of the Pharisees into order? God only knows. Yah-veh, Jehovah; from a root which implies self-existent being. Ehjah Jah, Jehovah (Ex. iii. 14), I am (Ehjah), hath sent me unto you, *i. e.*, the SAME, as in Hebrews i. 12, "Thou art the same," He rideth on the Heavens by his name, Jah. Jehoram, Jah is nigh; Jehovah, Jah is coming! Each and all of these names are expressive of the incommunicable essence of God. Jah is radically the same as Jehovah, the latter is only the *duplicate* of the other; *i. e.*, Jah, *ve*, Jah, and dropping the latter, Yod, by contraction Yah-veh; hence, Isa. xxvi. 4 may be read in Jah, Jah, Jah, is everlasting strength, Jehovah includes the past, present and future, He who was, is, and is about to become something else, *i. e.*, a virtual promise of the incarnation. In scores of passages, both in old and new Testaments this name is applied to the Lord Jesus. Compare Isa. vi. with John xii. 41; Isa. xiv. 24, 25, and Jer. xxiii. 5, 6, with Acts xiii. 39; Isa. xlv. 6, with Rev. i. 8, etc., where this incommunicable name is given to the Lord Jesus. "No higher term can be used to express essential Deity"! Jahveh, or Jehovah, is related to the Hova, or Hu, the Eternal, immutable, and essentially Divine Being. See Wale's Book of Hebrew Roots.

it, and what to say if any one questioned their act. Now all this was done to fulfill an ancient prophecy, although his disciples understood it not, nor their own instrumentality therein until after He was glorified (Matt. xxi. 1-6; Mark xi. 1-3; Luke xix. 29-31).

And the disciples found the colt at a crossroads before a door, and, after inquiry, the owners suffered them to take it unto Jesus, and having spread their garments on the colt, He sat upon it and went on towards the city, while the multitude cut branches and spread them, and their garments, in the way; and those that accompanied Him, both preceding and following, filled the air with acclamations to the Son of David, and blessed his advent in the Name of the Lord; and proclaimed the Kingdom, and bare testimony that he called Lazarus out of the tomb and raised him from the dead (Matt. xxi. 7-9; Mark xi. 4-10; Luke xix. 32-39; John xii. 14-17). For this cause also the multitude of those from Jerusalem met him because they heard he had done this miracle, and the Pharisees therefore spake among themselves, admitting that they had prevailed nothing, inasmuch as the world seemed to have gone after him (John xii. 18-19). And when some of them, from the crowd, asked Jesus to rebuke his disciples, he told them that "If these should be silent the stones would immediately cry out!" (Luke xix. 39-40). The Saviour often played upon that significant word, "*a stone*," and his Spirit hath played upon the Saxon Sons of Isaac ever since! Verily the earth is the Lord's and all that therein is, and had the living rep-

representatives of Isaac failed to recognize Him then, the very dust had lifted up its voice and lived again! and praise God! out of its very stones will he yet raise up (resurrect!) sons unto Isaac!

THE TEMPLE AGAIN CLEANSED.*

Now when he drew nigh and beheld the city he wept over it, and yearned for it, and bemoaned its blindness, and prophesied its fate (Luke xix. 41-44). And when he entered it the whole city was moved, and asked, Who is this? and the multitude told them! (Matt. xxi. 10-11); and Jesus entered into Jerusalem, and into the Temple of God, and cast out all them that sold and bought therein, and overthrew the tables of the money changers, and the seats of them that sold doves, and said unto them, It is written, My House is a house of prayer, but ye have made it a den of robbers (Matt. xxi. 12-13; Luke xix. 45-46).

“St. Matthew and St. Luke relate his cleansing of the Temple as if it occurred on this day; St. Mark, as if it occurred on the day following. The language of St. Mark is so precise, that if our Lord cleansed the Temple but once at this time it could not have been on the first day of his entrance; and accordingly, Macknight and Archbishop Newcome refer it to the second day. But the language of St. Matthew and St. Luke, though not so definite, conveys the idea certainly that he cleansed the Temple the first day. Most of the Harmonists, therefore, suppose that our Lord drove out the buyers and sellers both

* See page 169, Study No. Fourteen, for the circumstances of the first cleansing.

days; and this supposition seems on the whole to be rational and attended with fewest difficulties. 'It is probable,' says Townsend, 'that the *repeated* opposition of our Lord to the traffic which so much benefitted the priests, by whose permission the merchants sat in the Court of the Temple, contributed to his apprehension. It is not likely that one repulse from the Temple would have been sufficient to banish them entirely from so lucrative an employment' (Jarvis, page 438).

Now to the foregoing we assent, in that the explicit chronological testimony of the three Synoptic Gospels is to a double cleansing at the second and final Passover, while that of St. John is equally explicit to a cleansing thereof at the *first* Passover. And the signification of the *three* acts is, to our mind, as follows: The *first* advent and the *second* advent are typified; at the *first* advent there was a cleansing of the Mosaic Church, and at the *second* advent, which has *two* phases, there are to be *two* cleansings of the Christian Church, one at each phase, *i.e.*, 1st at the Parousia, 2d at the Epiphany!

THE BETRAYAL.

And he taught daily in the Temple. But (in the meantime on this first day) the Chief Priests and the Scribes who had soon retired discomfited from the experiences of the morning, met again in solemn consultation to destroy him, but could not find what they might do, for all the people were eagerly attentive to hear him (Luke xix. 47-48), and they consulted how they might kill Lazarus also, because of

him so many of the Jews were gone away and believed on Jesus (John xii. 10-11).

Now it was at this time that Judas Iscariot (who was a robber at heart, and who eventually stole the treasure box, and who was rankling over the rebuff received at the supper at Simon's house the night before) had come privately before them to betray him. And he said, What are ye willing to give me, and I will deliver him up unto you? And when they heard it they were glad, and promised to give him money. And they covenanted with him, and he promised, and they paid him thirty pieces of silver; and from that time he sought opportunity to deliver him up conveniently apart from the multitude (Matt. xxvi. 14-16); Mark xiv. 10-11; Luke xxii. 3-6). In the meantime, biding the suitable occasion he re-joined the rest of the twelve and continued with them as if nothing had occurred.

And so the Paschal Lamb was set aside, according to the commandment, for it was Selection Day, and while all Judea was following the type the High Priests and officers blindly chose, and set aside the Archetype, who was to die not only for that nation, but for another bringing forth the fruits thereof, and also for all mankind, as was to be testified in due season.

SOUGHT OF GREEKS, ENDORSED OF GOD.

Now there were certain Greeks among them that came up to worship at the Feast, and they expressed a desire to see Jesus; so his disciples brought word to him and he saw them. But to Jesus this was a sign

that the hour of his glorification had come, for it was Israel seeking him! and yet withal the Saviour was sore troubled, though instead of asking to be saved from what he had come to accomplish he said, Father glorify thy name! and there came a voice from heaven with an assurance and a further promise. So he prophesied unto them and departed and hid himself from them (John xii. 20-36).

And the blind and lame came to him in the temple, and he healed them. Now the Chief Priests and the Scribes, seeing these wonders, and hearing the peoples' royal acclamations in the temple, were indignant, and came and questioned him. But Jesus silenced them with another question (Matt. xxi. 14-16). Yet they believe not on him, as Isaiah had prophesied, though some among the Rulers did, but without confession for fear of men. So Jesus prophesied again (John xii. 37-50), and when he had looked around * about upon all things, the eventide † (opsias)

* St. Mark's account of this *first* day's transaction is very brief, but the Greek word used by him and translated "looked around," implies "a looking upon with indignation, reproof, and conviction," a casting forth of the trespassers, the which upon its repetition the next day St. Mark fully itemized.

† Opsias denotes the close of the current or the "*eve*" of the coming day, and it naturally precedes it, yet as nearest the setting sun it has also a sense of running over (overlapping) into the new day as its beginning, just as our sundown fades into the subsequent twilight, and yet both comprise our "evening." Now, *opsia* goes on into the night, and *opse* begins where it ends, and goes on into dawn, *epiphosko*, which leadeth into morn, *epaurion*, at sunrise. They were broad terms, used as broadly as we use "afternoon," "the decline of day," "sun-

being now come (*circa* 3 p. m. to 6 p. m., but after the evening sacrifice which was at 3 p. m.) he went out unto Bethany ($2\frac{1}{2}$ miles) with the twelve (Mark XI. 11).

COMMENTS AND ENFORCEMENTS.

Now (even as required by a strict Chronological analysis!) the day of the Saviour's official entrance into Jerusalem as its Paschal King ("The Lamb of God") can be none other than the 10th of Nisan, if the entrance was to fulfill the type. "In the tenth day of this month," the whole congregation of Israel were commanded to "take to them every man a lamb, according to their fathers, a lamb for an house." "On this day, therefore, were the lambs selected which were to be slain for the Passover, and driven into Jerusalem to be kept up until the fourteenth day of the month, and on this day did the true Lamb of God himself enter into Jerusalem to become the great victim for the sins of the world" (Jarvis). And the week day must have been a Sunday to reach a Thursday, 14th of Nisan; *and a Sunday only is possible with its collateral Thursday for the Crucifixion!*

For if the entrance was not on a Sunday it was either on the day before (Saturday) or on the day after (Monday), both of which days are the equal horns of a serious dilemma! For the former necessitates a double breaking of the Sabbath day! first at the Feast in Simon's house, where Mary served; and second, in

down," etc. Then comes "sunset," a fixed event; then "twilight;" "eve;" "evening;" "night;" "late at night;" "mid-night," a fixed event; "the small hours of the night," etc., etc. (see diagram, p. 112, Study No. Six).

requiring the Saviour to *ride* into Jerusalem the next morning, *i. e.*, in the very sunlight of this same Sabbath day!

Consequently, if he was crucified on a Wednesday he must have broken the "evening" of the Sabbath at Simon's, and its "morning" in making an unbroken colt do work! and all who participated in these matters *i. e.*, all Jerusalem and Bethany, severally, were accessories thereto; even his enemies the High Priests and the Scribes and Pharisees themselves being silent. Verily this horn of the dilemma is too sharp a point to kick against!* And the other is like unto it: for the entrance was made upon a Monday, then, as he spent 3 days inclusive (thus, Monday, Tuesday and Wednesday) in the temple, the bulk of another day on the Mount of Olives (Thursday), and supped with his disciples on the eve of the 5th day (Friday!) must have been offered upon the morning of a Friday day, which equally breaks a dozen or so *literal* Scriptures as to the time (three days and nights) between his deliverance up to death, and his resurrection. The mean between these equally obnoxious extremes is a *Sunday* for the 10th of Nisan, and on a Sunday (March 13th, 29 A. D.) the true Chronology places it, and on no other Sunday for a term of years before and after that particular Sunday can any other system of Chronology

* Indeed, the driving out of the money changers was likewise secular work, not to be tolerated on a Sabbath any more than their very presence selling things there upon the Sabbath Day! It can not be admitted that the entrance fell on any day but a Sunday.

nology place the 10th day of a Nisan moon and satisfy the host of other collateral Scriptures (all tied to authentic Secular History!) that it is equally necessary to honor. We leave these facts to dawn upon those who contend for any other day for the crucifixion than a Thursday at 9 a.m., on the 14th day of a Nisan moon, between its two evenings (its beginning and ending at the outside), and after a 62-literal-week period of Avocation, *i. e.*, a solitary year, be it solar or lunar, as you will, for the Ministry proper! For all of these do we contend with proof set forth in harmony with every text concerned, and to whatsoever degree others contend against any one of these essential conditions of solution, to that agree do they do violence unto the Scriptures!

The truth, *the whole truth, and nothing but the truth*, is susceptible of such harmonization as satisfies the human mind; and in dealing with the times and seasons of the *first* Advent there are 1001 elements to be considered besides whatsoever solitary element some particular hypothesis may magnify, and the 1001 other elements set the limits, *inter se*!

THIRD CLEANSING OF THE TEMPLE.

4. (3) Monday, March 14, Nisan 11; 2d Day in the Temple; 4-5th day of 62d week (3 p.m.).

The transactions of the second day in the temple were but few, and are clearly to be gathered from the narratives of Matthew and Mark. Early in the morning, as Jesus was returning to the city from Bethany, he was hungry. And seeing a fig-tree near the way, afar off, he went to it, as though to see if

perchance he might find anything on it. Now the time of figs had not arrived, so that there ought to have been something thereon besides leaves; but there was nothing else but leaves only. It was parabolic of the Jewish nation, and perfectly answered our Lord's purpose; for the Jews never broke the fast until after the morning sacrifice, and it is unlikely, therefore, that our Lord would have broken his, even if the fig-tree had borne fruit. He therefore pronounced a judgment on the tree, Let no fruit grow on thee, and let no one eat fruit of thee unto the age (*i. e.*, during this age or æon. The Mosaic Dispensation has borne no fruit since then for the Christian Dispensation, which began with the Ministry of Jesus, is the age implied). Now Matthew also implies that the tree began to wither at once, which no doubt happened from the very roots upward; but Mark's account fully qualifies the time at which his disciples perceived it, as will be set forth later on. Meanwhile the references up to this point are Matthew xxi. 18-19; Mark xi. 12-14. And they came to Jerusalem and he entered into the temple and began (again) to cast out them that sold and bought, and overthrew the tables of them that sold doves. The buyers and sellers had returned to their unlawful gains, and when our Lord reached the temple they were all there again; again therefore did he eject them, and so strict was he this time that during the whole day he would not suffer any man to carry so much as a vessel through the temple, and he again taught them that what they had made a den of thieves

as, as written, in reality a house of prayer. "This exercise of authority, and the sight of his Power over the people, increased the determination of the chief Priests, and Scribes, and principal men of the nation, to destroy him, but filled them with fear and increased their caution," for they were astonished at his doctrine, and did not attempt to molest him—so when the evening was come (*opse*, at any rate nearer the twilight mark, later than usual!) he went forth out of the city (Mark xi. 15-19) and abode either at Bethany, or Gethsemane, where he was often wont to meet with his disciples.

THIRD DAY IN THE TEMPLE.

3. (2) Tuesday, March 15, Nisan 12; 3d day in the temple; 3d before the Passover; 5-6th day of 62d week (3 p.m.).

Early in the morning as he descended the mountain on his way to the city, the disciples noticed that the fig-tree was dried up even to the roots. On Peter's calling the attention of his Master to the fact, our Lord made it an argument for the increase of his faith, and for greater diligence in prayer (Matt. xxi. 18-22; Mark xi. 20-26).

When they had arrived at the Temple and our Lord was walking about and teaching the people, he was met by a deputation from the Sanhedrim, who demanded of him by what authority he acted. His wisdom was an over-match for the crafty wiliness which they had conceived, and the perplexing question to them whether the Baptism of John was of divine or human authority, effectually exposed their

hypocrisy before the people (Matt. xxi. 23-27; Mark xi. 27-33; Luke xx. 1-8).

Our Lord then related to them the parable of the man and his two sons, the one (Judah?) professing to do his father's will, but doing it not, the other (Israel?) refusing to obey, but afterwards repenting and obedient. Which of these, he asked, did his father's will? They were compelled to answer to their own condemnation, for he immediately applied the parable to the Pharisees and the publicans and harlots; to the Pharisees who made loud profession of obedience, but did nothing which they were commanded to do; and to the publicans and harlots, who had repented of their evil lives, and submitted themselves first to John the Baptist, and then, on his testimony, to Christ (Matt. xxi. 28-32).

He then added the parable of the Vineyard let out to husbandmen, who murdered first the servants and last of all the son of their master; adumbrating thereby the fate of the Jewish nation. And he warned them that the Kingdom of God should be taken from them (Judah) and given to a nation bringing forth the fruits thereof (Israel)! whose head is Christ, the STONE which the builders had refused but which had now become the head of the *corner*! (Matt. xxi. 33-44; Mark xii. 1-11; Luke xx. 9-18).

The Chief Priests and Pharisees knew that these parables were spoken against them, and that very hour sought to lay hands on him; but when it came to the overt act they feared the people. And Jesus

* See Study No. Three, page 229.

men added the parable of the wedding feast from which the first invited guests were excluded on account of their ingratitude. Whereupon the officials left him and went away (Matt. xxi. 45, xxii. 1-14; Mark xii. 12; Luke xx. 19).

The coalition now took place between the Pharisees and the Herodians, to ensnare him in his talk; and the political question concerning the tribute-money was asked, to destroy his favor among the people, or to render him obnoxious to the Roman government (Matt. xxii. 15-22; Mark xii. 13-17; Luke x. 20-26). When this failed, the captious question of the Sadducees was put, concerning the law of marriage, and the future state. In their turn, the Sadducees were put to silence (Matt. xxii. 23-32; Mark xii. 18-27; Luke xx. 27-38). And when the multitude heard this they were astonished at his doctrine (Matt. xxii. 33).

Next followed the reply of Jesus to the lawyer, concerning the greatest Commandment of the Law, which won the applause even of certain of the Scribes; and no one dared to question him any more on any thing (Matt. xxii. 34-40; Mark xii. 28-34; Luke xx. 40).

It was now the turn of Jesus to expose and denounce their iniquity, but he first confirmed their confusion by questioning them as to Christ whom even David called Lord, asking him how then he was his Son? and no one was able to reply nor dared again to argue with him (Matt. xxii. 41-46; Mark xii. 35-37; Luke xx. 41-43).

The Scribes and Pharisees of every sect into which Christianity itself has now been broken up can still be angered and silenced by this very same sort of reasoning. We may liken it to skillful sword play with the blade of Truth, cool guardsmanship, which with parrys, counters, and *ripostes*, defends the whole body of faith against all the wiles of error! What saith the Scriptures? and What *else* do they say? and How do these agree? These three questions, and their answers, will rightly divide the word of Truth in every case.

Then turning to his disciples and the multitude he preached his final sermon in the temple. It was against the Scribes and Pharisees whom he denounced with awful severity. They had rejected their Savior and were now to be abandoned to their fate. The house, the Temple of God was henceforth to be desolate. The glory was departing. The Jewish nation was devoted to destruction. It was the last act of his Ministry; as a Prophet sent to the Lost Sheep of Israel his mission thenceforth was with another nation than Judah (Matt. xxiii. 1-39; Mark xii. 38-39; Luke xx. 45-46)!

And as he sat over against the treasury, he noted how the rich cast in much, and the widow much more, albeit but two mites! and he called the attention of his disciples thereunto and taught them a lesson (Mark xii. 41-44; Luke xxi. 1-4).

Now as he was departing from the temple, some of his disciples called his attention to its splendour and treasures. But he immediately predicted its

destruction (Matt. xxiv. 1-2; Mark xiii. 1-2; Luke xxi. 5-6). And they asked him, When, therefore, will these things be, and what will be the sign when these things are about to come to pass? So he paused upon the spot and prophesied yet further, as related so explicitly in Luke (xxi. 7-36). Now having made an end of these remarks, in so far as they were given somewhat in public, it being eventide, he went out and passed the night at the mount that is called the Mount of Olives (Luke xxi. 37).

A DAY WITH HIS DISCIPLES.

2. (1) Wednesday, March 16th, Nisan 13; "The beginning of Unleavened Cakes;" 6-7th day of 62d week (3 p. m.).

This day, by anticipation or prochronism, was called the 1st day of, or the beginning of, unleavened cakes, because on it at eventide they began to cast out leaven. Its ceremonies were proëmial, or introductory, to those of the Preparation day itself, upon the morning" of which latter day it was not considered lawful for any leaven to remain in a Jewish house as above stated. The night was spent by Jesus and his disciples on the Mount of Olives, probably in the garden of Gethsemane, as was his wont.

It was not the night of bloody sweat, but a solemn night, none the less, and it was either late in the afternoon, after leaving the city, or in the light of the waning moon, setting over against the Temple of the doomed city. that we conceive the Saviour continued the discourse broached and broken off in the afternoon. But this time, of course, privately with

the disciples, and with much fuller explanation (Matt. xxiv. 3-51; Mark xiii. 3-37). And it was at this time that he added the Parable of the Ten Virgins, and of the Five Talents, and of the Sheep and Goats (Matt. xxv. 1-46).

Now when he had ended all these words, he said unto his disciples: "Ye know that after two days (*i.e.*, after the 13th then beginning, and the 14th that followed) "is the Passover" (the 15th with which the 7 day Feast actually began) "and," he added, "The Son of man is delivered up to be crucified" (Matt. xxv. 1-2). Now at this very moment, seemingly, the Chief Priests, and the Scribes, and the Elders of the people were again assembled at the palace of Caiaphas the High Priest, to consult how they might take Jesus by craft and put him to death. But it was determined that the arrest and execution should not take place during the Feast, lest there should be an uproar among the people (Matt. xxvi. 3-5; Mark xiv. 1-2; Luke xxii. 1-2).

It seems probable, likewise, that Judas somehow managed to be present at this very conference and that the decision reached was calculated to hasten his own act. It must be remembered that the discourse of the Saviour, which had just been closed upon the Mount, was given privately to Peter, James, John and Andrew, only, and that nothing is said of the whereabouts of the other disciples. It is also to be noted, although the intention to betray was the direct result of the incidents that took place at the Supper in Simon's house, and was put into

active inception the very next morning, that the record of the matter is displaced in Matthew and Mark, so as to fall at this time, as though the final arrangements were now completed. In St. Luke's Gospel the account falls here in due order. The transactions and bargaining, and the scheming, probably extended over the whole of the intervening period; and two of the Gospels note its beginning and three relate the whole matter, while the other reserves the relation until the matter was formally settled. We judge therefrom that the different locations of the record of the betrayal negotiations in the several Gospels, were in order to satisfy a natural chronological necessity, and thus specify a prominence to both dates. The Saviour's remark upon the Mount of Olives probably synchronized exactly with the final decision of the Sanhedrim, and it may be that the money was handed over to Judas at this time.

The circumstances at the house of Simon the Leper, related by Matthew, between verses 5 and 14, chapter xxvi., and by Mark, between verses 2 and 10, chapter xiv., are placed by St. John on an earlier day. In the first two Gospels the record of them must be regarded as a delayed parenthesis, introduced here to explain the reason of Judas' conduct. But St. John's narrative gives no room to suppose that he anticipated the time as to the supper at Simon's.

OLIVET TO JERUSALEM, AND BACK TO OLIVET.

At last the night went by and all the People once more resorted to the temple (Jesus, we presume, and his disciples, no less than all the rest), and attended



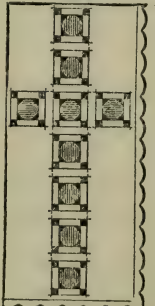
the morning sacrifice, for it is expressly stated by St. Luke that after passing this particular night upon the Mount of Olives, "All the people CAME TO HIM, in the temple, early in the morning, to hear him" (xxi. 38)! Nevertheless, the fig tree of Judah was barren; for three mornings, Sunday, Monday and Tuesday, the Saviour had spoken in vain, and whatsoever he said and did upon this fourth day (Wednesday), is purposely left unrecorded. He probably performed his devotions with the rest, and passing through their midst as was his wont when necessary, returned to the Mount of Olives and spent the better part of this last day with his friends and disciples.

In the afternoon the householders throughout Judea began to collect and put away the leaven from their midst and to make their unleavened bread, and it was early in this afternoon that the disciples came to Jesus, sitting on the Mount, and said unto him: "Where wilt thou that we make ready for thee to eat the Passover?" Now he directed Peter and John just what to do, and how to find the place he had selected, and they went away and found as he had said unto them, and they made ready the passover (Matt. xxvi. 17-19; Mark xiv. 12-16; Luke xxii. 7-13). But as the Feast itself was yet one night further forward, and did not fall upon the night that was immediately approaching, they had to prepare also for the natural supper of the Preparation day itself! And this latter was not without its peculiar ceremonies, as we shall see. Had it not been already accomplished Peter and John would no doubt have

taken the usual Jewish precautions to put away the leaven from the large upper room, and set its appointments in order for an extended sojourn there. For the Feast itself covered 7 days, and the coming morrow, which was the Preparation day, preceded them! It is also taken for granted that this very upper room was in the house of a disciple, and was the subsequent headquarters of the Apostles for many a day in the future, and that the *Aquarius* (!)* who met them was himself a follower of the Lord.

At any rate, this day was the "*Beginning of Unleavened Bread*" only in a colloquial, and special sense, (baking day, perhaps)! and when we remember that it was at Passover, as a feast, that the lamb was slain, rather than at either of the other two feasts, the peculiar grammatical qualifications in the records are easily understood.

THE GEM AT THE END OF THE THREE-FOLD CORD.†

March 16th, Nisan 13th, Wed.		The Beginning.
" 17th, " 14th, Thur.		The Preparation.
" 18th, " 15th, Fri.		{ Paschal Supper.
" 19th, " 16th, Sat.		{ Sabbath of Convocation.
" 20th, " 17th, Sun.		{ Weekly Sabbath of
" 21st, " 18th, Mon.		{ Paschal Week.
" 22d, " 19th, Tue.		The Feast proper 7 days long.
" 23d, " 20th, Wed.		
" 24th, " 21st, Thur.		
		{ Sabbath of Holy Convocation.

* See Study Number Eight, page 241.

† Dan. ix. 25.

The opening sentences (Matt. xxvi. 17; Mark xiv. 12; Luke xxii. 7), are *introductory* to a date, rather than dates, save in the sense borne out by the context itself!

The 13th of Nisan was and is the "Beginning" of Unleavened Cakes. They were cooked or bought that day, and all leaven was put away. The 14th was the "Preparation" of the Passover; at its supper only unleavened bread was eaten, and the final ceremony of pronouncing the house "unleavened" took place! Its supper was by no means the Passover supper as such! Anywhere between its sunset beginning and its sunset end, but by custom in the *opsia* or eventide, *i.e.*, from after the evening sacrifice 3 p. m. to sunset, the Pascal lamb (*to Pascha*) could be slain; and it had to be slain by or before the sunset beginning of the 15th day! Moreover, as the Lamb had to be slain by the Priests themselves, it is not to be admitted that they would have performed a special slaying on the afternoon of the 13th of Nisan for Peter and John, nor would the latter have gone to them for any such purpose a day before the Levitical one!

The supper of the 15th was the strict and only beginning of the Feast as such. This from time immemorial even to the present day, and all of this is borne out by the account of the anti-typical Passover both indirectly and with positive evidence, as those will see who read it with eyes open and unspectacled with prejudice. But let us move on with the *opsia* or eventide of the 13th, and with the Saviour repair in

spirit to the day of his Passion as *To Pascha* indeed! And, let us note in going, that whatsoever preparations had been made by Peter and John, must have stopped short of actually killing the Paschal lamb! They may have secured the live Lamb, that had been selected, and *must have been selected*, according to the commandment, long before. For the 10th day of Nisan was the only day upon which this selection was and could be made with Mosaic regularity. Now we are explicit and reiterative as to all these things, because we are determined to be understood by all who are willing to read, and because we are even more determined to set forth the facts without prejudice or respect to any of the misconceived preconceptions of the current library of error.

THE RETURN TO THE CITY.

Moving in from the Mount of Olives, therefore, in due time to reach the designated place by Preparation sunset beginning, the Saviour and his disciples drew near to Jerusalem. It was well before the Feast of Passover (a full day), but Jesus knowing that his hour had come, that he should soon depart out of the world unto the Father, having loved his own that were in the world, he loved them to the end (John xiii. 1).

A CAUTION TO REVIEW.

No one can enter, even self satisfactorily, upon the considerations of the events that led up to the Saviour's death, unless he thoroughly understands the sequence of the Hebrew calendar, and is familiar with the chronological circumstances of the Exodus, upon which the later ecclesiastical provisions of Leviticus

were expressly founded. And it is a waste of time to read the arguments of those who attempt to arrange the Journal of the Saviour's last visit to Jerusalem upon systems that manifest their ignorance of the Pentateuch. To refreshen, therefore, our own memories, let us refer to Study Number Five (pp. 126-144), and to Number Eight (pp. 23-24), where the events of the Exodus are duly set forth according to their actual weekly and monthly dates, and then more particularly to Study Number Eight (pp. 56-70) where the ecclesiastical commemoration (and type of what was yet to come, and is now before us for consideration) was set duly forth, and crystallized into a matter of yearly repetition.

Now, in view of all these former things, it is to be noted that St. Luke's record, with reference to the approach of the day on which the Passover (lamb must be slain, is clearly made in connection with Wednesday, the 13th of Nisan; and it is a fact, that as the 13th of Nisan drew towards its close, any where from noon to sundown, which was the Hebrew "eve" of the succeeding day, just such a record as St. Luke makes is chronologically correct; nor does there suggest itself to us any better way of putting the record. It was on the 13th, and in view of the 14th, which was now at hand, that the disciples asked where the Lord would eat the Feast upon the 15th. The 13th was the Beginning of unleaven, the 14th was the Day of Unleavened Bread, and the 15th was the Feast of Unleavened Bread.

Recapitulation : It will be noticed that there is no

intimation that there was a lamb provided or eaten at the last supper, or that it was the Paschal Feast itself, but rather that it was not, and that it was merely the supper before the feast; and subsequent direct and positive statements to that effect show clearly that it was not the feast at all, but merely the "beginning" of unleaven merging into the day of unleaven on which the lamb was to be slain. Now the "eve" of a Hebrew day (in the sense that *we* use the term "eve," to wit: the 6 hours *preceding* it) covered the 6 hours from noon to the sunset at which the day in question began. Thus the "eve" of Preparation Day was what we would call Wednesday afternoon. Now the Hebrews covered this by the term "*beginning* of unleaven." It led up to "unleaven," which began officially only after the sunset commencement of the 14th of Nisan, on which day the Passover must be slain but not eaten, so this whole Day of Preparation was the "eve" of the Passover Feast. For the 14th was specifically the killing day, and the 15th was the eating day, because so they did it in Egypt, the which the matter commemorated; God's Passover in Egypt was at midnight on the 15th, and he slew the Egyptians because they had not previously (*i.e.*, on the 14th) slain and prepared a substitute, and marked the side posts of their doors in earnest of exemption! And, moreover, the Exodus itself was on the morning of the 15th, *i.e.*, after the feast of the night with which it began (see Study No. Five, p. 141, and Study No. Eight, pp. 26, 64, etc.).

Finally, before leaving Wednesday, Nisan 13th, it is necessary to reiterate the fatal objection against those who maintain that the Crucifixion was on Wednesday rather than on Thursday, the point being made by them in order to secure exactly 72 hours for the Saviour's incarceration in the *tomb*. Those who contend for this are forced by other contexts to make the official entrance of the Saviour into Jerusalem fall upon the Sabbath day! boldly violating the IV. commandment in the very face of those who hated him, and sought his life, and would not have allowed such an opportunity to pass by without making the most of it! For on that first entrance he came riding on a colt, the foal of an ass! Now we reject such a condition and whatsoever adjustment of the journal of events as necessitates it. The Saviour did good things and healed the sick upon the Hebrew Sabbath, but he came not to violate the very letter of the law itself! At any rate he could not have so ridden into the city on the Sabbath day, and have escaped the criticism of his enemies!

THE DAY OF CRUCIFIXION.

Thursday, March 17th, Nisan 14th,* the Preparation Day for the Passover, 7th day of 62d week (ends at 3 p. m.).

* That Thursday, March 17th, 29 A.D., was the Nisan 14th that witnessed the Crucifixion, see also arguments by H. Grat-tan Guinness, William M. Page, Ferguson the astronomer, and many others; and (whether they accept it as the date in question or not) that Thursday, March 17th, 29 A.D., was at any rate the 14th day of the Lunar phasis; see, in fact, the whole library

This day was itself called "*to Pascha*" from the fact that during its 24 hours, measured from its sunset beginning to its sunset end, the Paschal lamb had to be slain, and all other necessary arrangements for the Feast proper consummated. None but such as were ceremonially unclean were exempt from any of the strict requirements of the Feast, and it was not until later on, in the waning hours of the Preparation, that any of the Saviour's friends came under this exemption (Num. ix. 6-15) with its collateral privileges!

VI. p. m. ; evening watch begins. Now when the hour came he placed himself reclining (as the manner was) at the table, and the twelve apostles with him (apparently some others!) and he at once referred to the still approaching Feast which he had earnestly desired to eat with them! but which his utter rejection by the Jews prevented, in that the situation

of those who have studied the Messianic chronology, for 90 of the works in every 100 have selected dates, no matter how diverse, which reverse to this and necessitate the broad contention that it too was the 14th of a moon, if the 14th of that moon which they preferred was also one! Now it is not a matter of reference, but one of harmony, nor yet the harmony of a few odd texts only, but of all the Texts, and all the Prophecies, and all the Histories, so that none remain unsatisfied! If a matter completely fits the case how can it be displaced by a better one? and how shall a worse one supplant it? Those who contend for the Crucifixion on Wednesday, the 16th of March, will find that it was only the 13th day of the *lunation*! This is incompatible with its being the 14th of Nisan, and shows it was the 13th thereof!

forced upon him the inevitable alternative of death as the true Paschal Lamb (*to Pascha*) unless he forfeited the very purpose for which he had come into the world! He knew, therefore, that he had to suffer, so he told them at once that it would be impossible for him to eat another (even that) Passover until it be fulfilled in the Kingdom of God* (Matt. xxv. 20; Mark xiv. 17; Luke xxii. 14-16). We do not say they so understood him; they rarely understood him, but that is what he told them, and so the events bore him out.

But there was some strife among them as to precedence which he next corrected (Luke xxii. 24-30) and this in a notable manner, for although Satan had already put it into Judas' heart to betray him, he arose and washed their feet, those of Judas himself not excepted, and explained the ceremony (John xii. 2-20); and while they were eating he predicted his betrayal and pointed out the traitor (Matt. xxvi. 21-25; Mark xiv. 18-21; Luke xxii. 21-23; John xii. 21-26).

"On the evening of the 13th,† which until that day the 14th, was called the Preparation for the Passover every head of a family searched for and collected by the light of a candle all the leaven (Mishna Pesachim i. 1). Before beginning the search he pronounced the following benediction: "Blessed art thou, O Lord our God, King of the Universe, who hast sanctified

* See Study No. Eight, page 65, etc.

† Rather the evening following it, and therefore that of the 14th! for its day began with "Evening," and extended to "Evening"! The language in this quotation is loose.

s with the commandments, and enjoined us to remove the leaven" (*Talmud Pesachem*, 7a *Maimonides*, *Yad Ha Chezaha*. *Hilcloth Chamez U-Maza* iii.). After the search, he said: "Whatsoever leaven remains in my possession that I cannot see; behold, it is null, and accounted as the dust of the earth" (*Maimonides*, *ibid.*). This ceremony having been performed on the evening of the 13th of Nisan, the turning of the leaven was deferred until midday of the 14th.* Judas represented the *Leaven!* and after the sop,† Satan entered into him and Jesus sent him off to accomplish his mission quickly! Now the matter was not understood by the majority of the apostles, but as Judas had the bag they thought the Saviour had directed him to buy something for the feast (which began not until the next evening), or that he should give something to the poor!

VII. p. m.; the stars appear; 2d hour of evening watch. So he straightway went out; and it was night! (John xiii. 27-30). The above shows explicitly that the Paschal Feast was still in the future, and that the present occasion was merely the ceremonial supper of cleansing that preceded it, and ushered in the Preparation Day!

And when he went out Jesus said, "Now is the Son of Man glorified and God is glorified by him,"

* New Light from Old Eclipses, page 143. Their Thursday beginning was *our* Wednesday evening.

† The Paschal Lamb had to be *roasted* with fire, not sodden with water. This dish of sodden food would not have been found upon the table of a Paschal Feast!

and having bidden them to love one another, after the manner of a new commandment, which is the love of Christianity, he spake again to them of his approaching departure, so that Peter declared he would even lay down his own life for him. But the Saviour replied that Peter would deny him thrice before the cockcrowing (morning watch) (John xiii. 30-38). There was a good deal of leaven in Peter—but the Master made it null! And he reiterated his warning to him, and again predicted his own death (Luke xxi. 31-35); and he warned them of coming troubles, in that the things predicted of himself were already being accomplished. Now he even advised the purchase of swords, but as they already had two, which they produced, he said, It is enough (Luke xxii. 36-38).

And while they were yet eating, but at the close of the supper, and evidently after Judas had departed, he instituted the Lord's Supper, for he took of the unleavened bread and blessed and brake it, saying, Take, eat; this is my body; explaining that it was given for them, and that they were to commemorate his memory by perpetuating this particular ceremony. It is manifest that he ate none of it himself; and likewise after the supper, which had terminated with the bread-breaking, he took the cup, and gave thanks, and gave it to them to divide among themselves, saying, Drink ye all of it; and they all drank of it. Then he explained unto them what it was intended to commemorate. This is my blood of the new covenant, which is shed for many for the remission of sins; this do as often as ye drink it, in remembrance of me.

As for himself, however, he added that, He would not henceforth drink any more of the fruit of the vine until that day when he should drink it with them anew (or in another way) in his Father's Kingdom, which should come, that is, was, and is still yet to come (Matt. xxvi. 26-29; Mark xiv. 22-25; Luke xxii. 19-20, 17-18; I. Cor. xi. 23-25).

From now on John, only, describes the bulk of what took place at the Supper within the upper chamber. The Saviour gave them a long discourse, and a solemn one. It had three several subdivisions: 1st, a consolatory discourse while they were yet at the Supper table (John xiv. 1-31); 2d, a continuation of his discourse on rising from the table, but before leaving the Supper room (John xv. 1-27; xvi. 1-33); and 3d, a prayer before going out of the Supper room (John xvii. 1-26).

VIII. p. m.; 3d hour of evening begins. The Supper was now at an end, but before they left the room they sang a hymn (Matt. xxvi. 30; Mark xvi. 26), after which he went forth unto the Mount of Olives, according to his custom, and his disciples followed him (Matt. xxvi. 30; Mark xiv. 26; Luke xxii. 39), over the brook Kedron where there was a garden into which he and his disciples were used to enter (John xviii. 1). Now on the way he said to them, All ye will fall away from me this night, and quoted Prophecy to prove it. He was to be smitten and they were to be scattered! but he added, After I have risen I will go before you into Galilee (Matt. xxvi. 31-32; Mark xiv. 27-28).

Now this latter promise has a broader signification

than is dreamed by such as do not understand the Origin and Destiny of Our Race to whom they went following him! However, Peter could not resist the impulse once more, and for the last time, to declare his devotion and steadfastness, even unto death. But Jesus repeated his warning that before the cock should crow twice Peter should deny him thrice. But Peter spake still more vehemently, If I must die with thee I will in no wise deny thee, and in like manner said all of the disciples (Matt. xxvi. 33-35; Mark xiv. 28-31).

IN GETHSEMANE.

IX. p. m.; midnight watch begins; 1st watch of night. At last they reached Gethsemane, and entered it: And when he was there he bade them sit in a certain place, and pray not to enter into temptation, while he himself went further on (yonder) to pray apart. But he took with him Peter, and the two sons of Zebedee, and began to be sore amazed, and very heavy, for his soul was exceedingly sorrowful even unto DEATH (Matt. xxvi. 36-37; Mark xiv. 32-33; Luke xxii. 40). Jesus Christ now entered into the real Valley of the Shadow of Death. It is not all of death to die—the mere final act, for the dead know nothing; aye, the LIVING process as it were, *of dying*, the “*descensus in Averni*” (the going down into the grave), is not at all “*facilis*” (easy), although the Roman Poet so declared!

It was late, and lonely. There had been little said that night which had been calculated to cheer a gathering of mere human beings. The heaviness

that cometh at night had certainly invaded the garden, nor was there any joy for them in store with morning. The collaterals of the ominous are never far away!

At last he bade his other companions tarry where they were, and watch while he went yet a little further forward. And he withdrew about a stone's cast and kneeled down, and so great was his concern that he fell to the ground, and he prayed that if it be (rather, since it is) possible (for all things are possible with God!) the cup before him might be taken away—yet, said he, Not as I will but as thou wilt (Matt. xxvi. 38-39; Mark xiv. 34-36; Luke xxii. 41-42).

Then an Angel appeared from Heaven, strengthening him (Luke xxii. 43), yet being in an agony he prayed more earnestly, in that his sweat was as it were great drops of blood falling down to the ground (Luke xxii. 44).

X. p. m.; 2d hour of midnight watch. Now when he came from prayer, and was come unto the three, he found them all asleep through sorrow, and he said unto them, speaking unto Peter. Simon why sleepest thou? Couldst thou not watch with me one hour? Rise, watch ye and pray, lest ye enter into temptation. The spirit indeed is willing but the flesh is weak (Matt. xxvi. 40-41; Mark xiv. 37-38; Luke xxii. 45-46).

And he went away again the second time, and prayed as before, and returned and found them sleeping for their eyes were heavy. But they knew not what to answer him.

And he left them and went back, and prayed again the third time, saying the same words (Matt. xxvi. 42-44; Mark xiv. 39-40).

THE ARREST.

XI. p. m.; third hour of midnight watch. Then cometh he the third time to his disciples and saith unto them, Do ye still sleep, and take rest? It is enough! Behold the hour is at hand, and the Son of Man is delivered up into the hands of sinners. Rise, let us go; behold he is at hand that delivereth me up (Matt. xxvi. 45-46; Mark xiv. 41-42).

Now Judas also who betrayed him knew this place where Jesus had so often resorted with his disciples, and having received the band and officers from the Chief Priests and Pharisees, cometh thither with lanterns and torches, and weapons (John xviii. 2-3); so that straightway, while Jesus was yet speaking, he arrived and with him a great multitude, with swords and clubs, from the Scribes and Elders of the people (Matt. xxvi. 47; Mark xiv. 43; Luke xxii. 47).

Now he that delivered him up had given them sign, saying, whomsoever I shall kiss is he; take ye him, and lead him away safely.

And when he came, he came straightway (in advance of them) to Jesus. And (as he was coming forward) Jesus said unto him, Friend, wherefore art thou come?

But Judas did not answer this direct question, for reaching him he only said, Hail, Master, and kissed him!

Then Jesus said unto him, Judas, dost thou deliver

up the Son of Man with a kiss? (Matt. xxvi. 48-50; Mark xiv. 44-45; Luke xxii. 48).

Jesus now himself addressed the posse, for he knew, knowing all things, what was coming upon him. Whom seek ye? They replied, Jesus of Nazareth. And he said, I am he. Now Judas stood with them, and at his reply they went backward, and fell to the ground. So again he asked them, Whom seek ye? And they said Jesus of Nazareth. Jesus answered, I have told you I am he. If therefore ye seek me, let these go their way, that his word might be fulfilled, Of those whom thou gavest me I have lost no one.

Nevertheless, when they who were about him saw what was about to take place, they said unto him, Lord, shall we smite with the sword? (John xviii. 4-9).

And when they came up and laid hands on him, and took him, one of them that stood by, Simon Peter, having a sword stretched out his hand and drew the sword and smote Malchus, the servant of the High Priest and struck off his right ear (Matt. xxvi. 50-51; Mark xiv. 46-47; Luke xxii. 49-50; John xviii. 10).

Then said Jesus to his disciples, Suffer ye thus far; and to Peter he said, put up thy sword again into its sheath, for all that take the sword shall perish by the sword. The cup which the Father hath given me, shall I not drink it? Thinkest thou that I cannot now entreat my Father, and he will give me more than twelve legions of Angels? But how

then can the Scriptures be fulfilled that thus it must be? And he touched the ear of Malchus and healed him (Matt. xxvi. 52-54; Luke xxii. 51; John xviii. 11).

And Jesus, in that hour said unto the multitude, the Chief Priests, and Prefects of the temple, and Elders who were come out against him, Have ye come forth as against a robber, with swords and clubs to seize me? I was daily with you teaching in the temple, and ye took me not; but this is your hour, and the power of darkness, for all this has been done that the Scriptures of the Prophets may be fulfilled (Matt. xxvi. 55-56; Mark xiv. 48-49; Luke xxii. 52-53).

Then all of his disciples forsook him and fled (Matt. xxvi. 56; Mark xiv. 50).

And the band, therefore, and the Commander and the officers of the Jews, took Jesus and bound him (John xviii. 12).

Now having taken him, they led him away. And there followed him a certain young man having a linen cloth cast about his naked *body*; and the young men laid hold on him (to arrest him also) and he left the linen cloth and escaped by fleeing away from them naked (Luke xxii. 54; Mark xiv. 51-52).

Now they led Jesus away to Annas first (for he was *de jure* High Priest and was the father-in-law of Caiaphas, who was the actual High Priest that same year) and Annas sent him bound to Caiaphas. (Now Caiaphas was he who gave counsel to the Jews, that

it was expedient that one man should perish for the people).

BEFORE CAIAPHAS.

XII. midnight; the middle or cock watch of the night. So they brought him to the house of the *de facto* High Priest, where all the Chief Priests and Scribes and Elders came and assembled together unto Caiaphas (Matt. xxvi. 57; Mark xiv. 53; Luke xxii. 54; John xviii. 13-14, 24).

And Peter followed him afar off, and so did another disciple, who was known unto the High Priest; and he went in with Jesus into the palace of the High Priest, but Peter stood at the door without. The other disciple, therefore, went out and spoke unto her that kept the door, and brought in Peter. And when they had kindled a fire in the midst of the court and had sat down together, Peter sat down among the officers to warm himself and to see the end (Matt. xxvi. 58; Mark xiv. 54; Luke xxii. 54-55; John xviii. 15-16).

The High Priest now asked Jesus concerning his disciples and doctrine, but Jesus referred him to the witnesses; for, said he, I spake openly to the world, I always taught in the Synagogue and Temple, whither all the Jews resort, and in secret I have said nothing. Why dost thou ask *me*? Ask them that heard me; behold, these know what I said.

And when he had thus spoken, one of the officers who stood by struck Jesus with the palm of his hand, saying, Answerest thou the High Priest thus? And Jesus answered him, If I have spoken evil, bear wit-

ness of the evil; but if well, why smitest thou me? (John xviii. 19-23).

The Saviour had stood upon the plain right of an accused person and his answer to Caiaphas, whose craft he knew, was beyond reproach.

THE PRELIMINARY EXAMINATION.

The whole council now sought for false witness against Jesus, that they might put him to death, yet they found none, for though many came and bore false witness against him yet their testimony was not sufficient.

At last came two witnesses and said, the one of them: This man said, I am able to destroy the temple of God and to build it within three days. And the other of these certain ones bare false witness against him by saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. Yet not even thus was their witness sufficient (Matt. xxvi. 59-61; Mark xiv. 55-59). These men had evidently been present, and remembered somewhat of the Saviour's statement made the year before, for he had said, "Destroy this temple and in three days I will raise it up." He referred of course unto the temple of his body, which they did destroy, and for fear of his verity, and because of this very testimony took measures to prevent the accomplishment of his prophecy, as we shall see. Yet we shall also see that both *in* and *within*, three days he redeemed his word in spite of them!

Then, returning to his examination, the High

Priest arose and stood up in the midst of the gathering and questioned him saying, Answerest thou nothing? What do these witness against thee? But Jesus maintained his silence. And the High Priest again answered and said unto him, Art thou the Christ, the Son of the Blessed? I adjure thee by the Living God, that thou tell us whether thou art the Christ, the Son of God?

JESUS ADMITS HIS DIVINITY.

And Jesus said, I AM, and moreover I say unto you, Hereafter ye will see the Son of Man sitting on the right hand of Power, and coming in the clouds of heaven.

Then the High Priest rent his clothes and said, He hath spoken blasphemy, what further need have we of witnesses; behold, now ye have heard his blasphemy, what seemeth fit to you? And they condemned him and answered, He is guilty of death (Matt. xxvi. 62-66; Mark xiv. 60-64).

Then the men that held Jesus mocked him, and smote him, and some began to spit on him, and they spat on his face, and covered it and buffeted him, and struck him in the face with the palms of their hands, saying, Prophecy, prophecy unto us, thou Christ, who is he that smote thee? And many other things they blasphemously spake against him (Matt. xxvi. 67-68; Mark xiv. 65; Luke xxii. 63-65).

THE FIRST COCK-CROWING.

I. a.m. Now Peter was sitting without in the court below, and a maid servant of the High Priest seeing him sitting by the fire warming himself, said, And this

man was with him; and she came unto him, and looking earnestly upon him said, Thou wast with Jesus of Nazareth. But he denied him before all, and said, Woman, I know him not, and I know not what thou sayest (Matt. xxvi. 69-70; Mark xiv. 66-68 Luke xxii. 56-57).

Now Peter arose up, and they were all standing about the fire because it was cold, and Peter was still standing with them warming himself, and the doorkeeper saw him; and he went forth into the porch and a cock crew. And after a short time the maid servant (the one that kept the door) saw him again and began to say to them that stood by, This man is one of them. This man was with Jesus of Nazareth. And she said unto him, Thou art one of them. Art thou not one of his disciples? And again he denied it, for he said to her, I am not; and to one that stood by, Man, I am not; and he denied it with an oath, I know not the man (Matt. xxvi. 71-72; Mark xiv. 68-69; Luke xxii. 58; John xviii. 17-18).

SECOND COCK-CROWING.

.II. a.m. After a little while, about the space of one hour, Simon Peter was standing again and warming himself, and they that stood by came and said to him, Art thou also one of his disciples? And he denied him and said, I am not; and one of them said, Surely thou art one of them, and indeed thy speech maketh thee manifest, thou art a Galilean. And one of the servants of the High Priest (being the kinsman of him whose ear Peter cut off) said, Of a truth this man also was with him, and indeed he is a Galilean; and

he turned and said to Peter, Did not I see thee in the garden with him? But Peter persisted in his denial, saying, Man, I know not what thou sayest. Then began he to curse himself, and to swear, saying, I know not this man whom ye speak of, and straightway a cock crew (this was the *second* crowing, known specifically as the cock-crowing about 3 a.m.). And the Lord turned and looked upon Peter, and Peter recollected the word of the Lord, how he had said unto him, Before the cock crow (twice) thou wilt deny me thrice. And he rushed out of the midst, and went forth and wept bitterly (Matt. xxvi. 73-75; Mark xiv. 70-72; Luke xxii. 59-62; John xviii. 25-27).

III. a. m.; middle watch ends, and the 3d watch of the night, or the morning watch, begins. Its first hour was spent in mocking Jesus, and summoning the Sanhedrim against the very earliest daybreak.

In their anxiety to rush the condemnation through to its consummation, the Sanhedrim may have met at even 3 a. m. ! for that was the technical beginning of "the morning watch," which extended from 3 a. m. to 6 a. m. However, there is time enough left to accomplish what took place from 4 a. m. to sunrise; hence, as "the streak of dawn" seems to be the more natural hour, and the probable one, we recognize its greater weight in the premises. That Pilate, the Governor, should have been disturbed so early, has been considered to be an objection to all the hours assigned in the Gospels. It is a weak objection, seeing that what is written in the record is written!

It is not likely that the Governor or any of the

Roman authorities living in Jerusalem slept much that night after midnight! The Jews were always turbulent people under a foreign yoke, and this particularly so at their festival seasons. It is certain that the military rulers of a city that had a million or more male strangers suddenly come into its precincts would hardly be unalert, and the special excitement of the incident upon the arrest of Jesus and the sudden gathering together of the chief Jews at midnight, and their subsequent meeting in full Sanhedrim Council at the dawn of day, would surely have been reported to the Governor, long before Jesus was brought officially before him. There were few soldiers asleep in Jerusalem that night; we feel satisfied on this point from a purely military standpoint, for every element of soldierly precaution under the circumstances of Rome's occupancy of Jerusalem in those days forbids any surprise at Pilate's being up and ready for whatever emergency arose, no matter how early. But it was some time before he was called upon to act, so we proceed with the record.

JESUS BEFORE THE SANHEDRIM.

IV. a. m., *circa*; second hour of the morning watch after day-break, Thursday, Nisan 14th; March 17th, 29 A.D. Now when the morning was come (*i.e.*, as soon as it was day), the Chief Priests and Elders of the people gathered together, and they led him up into their Council (that is, our Lord was conducted from the High Priest's palace to the Hall of the Sanhedrim, which was in one of the buildings in the Inner Court of the Temple), and there they said: I

Thou art the Christ tell us. But he replied: If I would tell you, ye would not believe, and if I also would put a question unto you ye would not answer me, nor let me go. Henceforth will the Son of man be sitting on the right hand of the power of God. And they all said unto him: Thou art therefore the Son of God? And he said unto them: Ye say true, for I am (Wakefield's rendering). And they said: What further need have we of witness? for we ourselves have heard from his own mouth. And when they had bound him, the whole multitude of them arose and led him away,* and delivered him to Pontius Pilate, the Governor (Matt. xxvii. 1-2; Mark xv. 1; Luke xxii. 66-71; xxiii. 1).

Now Jesus of Nazareth, who is the King of the Jews, was *detained* in the hands of the arch enemy 72 hours; for the Church seized him at the instance of Satan, who hated him; and Satan sought his life at the hands of the State, which he rules. So the Church turned him over to Pilate. Here, then, beginneth the period, measured by "three days and three nights," during which the Son of Man fulfilled the type of Jonah to the letter. From this moment he was, as it were, hurled into the Sea; but he was not yet quite swallowed up! Yet a few minutes later, when, hurried to Pilate, he was officially turned over

*This trial could not have taken many minutes. It was convened and ready to act at a precise hour. They called but one witness, the prisoner himself, who waived his privilege; and they condemned him on his own testimony, and went direct to Pilate!

to the Roman representative of the Kingdom of age, he verily was in the *koilia* of the Serpent.

THE REMORSE OF JUDAS.

Then Judas, who delivered him up, when he saw that he was condemned, was full of remorse, and brought back the thirty pieces of silver to the Chief Priests and Elders, saying: I have sinned, having betrayed innocent blood. But they said: What is that to us? see thou to that! And he cast down the pieces of silver in the temple and departed. And the Chief Priests took the pieces of silver and said: It is not lawful to put them into the treasury because they are the price of blood (Matt. xxv. 3-6). Now this man had purchased a field with the reward of iniquity, for he was a thief, and seems to have pilfered regularly from the bag, and to have stolen it at his disaffection. Now he fled thither and roamed there in remorse, in that state of insanity which bodeth but one end unto the hopeless iniquitous, for he found no rest. But the hour of burning the Leaven had not come. In the meantime the accusing multitude had arrived at the Prætorium where Pilate resided, which was adjoining the north-west corner of the Outer Court.

CHRIST BEFORE PILATE.

Now it was early in the morning, and the Jews themselves went not into the Prætorium, that the temple might not be defiled, but remained without, so that they might eat the Passover [which was yet to be sacrificed in type and antitype that afternoon, and eaten after the succeeding sunset according to the

commandment (Levit. xxiii. 4-8)]. But the Roman
and that served in the Temple during the Sanhe-
drim's sessions, and with which the Jews had appre-
hended Jesus, took him in. Pilate therefore went
to them, and said: What accusation bring ye
against this man? They answered and said: If
we were not a malefactor we should not have
delivered him up unto thee. Pilate therefore said
to them: Take ye him, and judge him accord-
ing to your law. The Jews said in reply, It is
not lawful for us to put any man to death (thus,
though they knew it not, fulfilling the saying of Jesus
which he spake, signifying by what death he was
about to die; John xviii. 28-32).

And they began to accuse him, saying: We
find this man perverting the nation, and forbidding
to give tribute to Cæsar, saying that he himself is
the Christ (anointed) King (Luke xxiii. 2).

Pilate therefore entered into the Prætorium again,
and called Jesus and said unto him: Thou art the
King of the Jews? (John xviii. 33; Matt. xxvii. 11;
Mark xv. 2; Luke xxiii. 3).

Jesus answered him: Sayest thou this of thyself,
or have others told thee concerning me? Pilate
answered, Am I a Jew? Thine own nation and
the Chief Priests have delivered thee up unto me;
what hast thou done? Jesus answered: My
kingdom is not of this world (*cosmos*); if my kingdom
had been of this world, my servants would have
fought that I might not be delivered up to the Jews;
but now my kingdom is not from hence. Pilate

therefore said unto him, Art thou a King the Jesus answered: Thou sayest truly, for I am King (John xviii. 34-37; Matt. xxvii. 11; Mark x. 2). For this cause was I born, and for this cause came into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him: What is truth (John xviii. 37-38). And when he had said this, he went forth again unto the Jews, and saith unto the Chief Priests and to the multitudes: I find no fault in this man (John xviii. 38; Luke xxiii. 4).

And they accused him of many things, but Jesus answered nothing. Then said Pilate unto him: Hearest thou not how many things they witness against thee, answerest thou nothing? But Jesus answered him no longer anything, so that Pilate the Governor wondered greatly (Matt. xxvii. 12-14; Mark xv. 3-5). But the Jews were more urgent saying, He stirreth up the people, teaching throughout all Judea, having begun from Galilee to this place. But when Pilate heard of Galilee, he asked whether the man were a Galilean. And soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem in those days (Luke xxiii. 4-7).

CHRIST BEFORE HEROD.

Now when Herod saw Jesus he was very glad; for he had for a long time been desirous to see him, because he had heard (many things) concerning him, and he hoped to see some miracle done by him. Therefore he questioned him in many words; but he answered

nothing. And the Chief Priests and Scribes stood and vehemently accused him. And Herod with his soldiers set him at nought, and mocked him, having arrayed him in gorgeous apparel; and sent him back to Pilate. And on that day Pilate and Herod became friends together; for before they had been at enmity between themselves (Luke xxiii. 8-12).

JESUS AGAIN BEFORE PILATE

V. a.m.; the morning stars appear (22d Psalm); the last hour of the last watch. And when Pilate had called together the Chief Priests and the Rulers and the people (Luke xxiii. 13) he came out to them. And while he was sitting upon the tribunal, his wife sent to him, saying, "Have thou nothing to do with that righteous man; for I have suffered many things this day in a dream because of him" (Matt. xxvii. 19). Now at this feast the Governor was accustomed to release unto the multitude one prisoner, whom they would. And they had then a noted prisoner, a robber named Barabbas, lying bound with his fellow-insurgents who had committed murder in theurrection. And the multitude crying aloud began to demand (from him) what he always did for them (Matt. xxvii. 15; Mark. xv. 6-8; John xviii. 40).

And Pilate said unto the Chief Priests and Elders, "I have brought unto me this man as one that perverteth the people; and, behold, I, having examined him before you, have found no fault in this man touching those things) whereof ye accuse him; no, yet Herod, for I sent you to him; and behold nothing worthy of death hath been done by him. I will there-

fore chastise him and release him. For he was obliged to release one prisoner unto them at this feast, and he knew that for envy the Chief Priests had delivered Jesus up. *And unto the multitude crying out he said, Ye have a custom that I should release one prisoner unto you at the Passover; will ye therefore that I release unto you the King of the Jews?* (Luke xxiii. 17; Matt. xxvii. 18; Mark xv. 9-10; John xviii. 39). And he added unto them, also, whom will ye that I release unto you, Barabbas, or Jesus who is called Christ (The Anointed?—Matt. xxvii. 17) (and though he said the rather to force the choice in favor of Jesus whom he desired to save).

But they cried out, the whole multitude together saying, Not this man, but Barabbas. Away with this man, and release unto us Barabbas; for the Chief Priests and Elders (had) stirred up and persuaded the multitudes that they should demand Barabbas, and destroy Jesus. Now, as above said, Barabbas, for certain insurrection, made in the city, *be it added*, and for murder, had been cast into prison (Matt. xxvii. 20; Mark xv. 11; Luke xxiii. 18-20).

And the Governor, Pilate, spake again unto them being desirous to release Jesus, and said, Which of the two will ye that I release unto you? And they said, Barabbas (Luke xxiii. 20; Matt. xxvii. 21).

Then Pilate said to them, What therefore will ye that I should do with Jesus called the Christ, whom ye call King of the Jews. And they all cried out again, Crucify him! Let him be Crucified! Crucify him (Matt. xxvii. 22; Mark xv. 12-13; Luke xxiii. 21).

And said unto them a third time, But what evil hath this man done? I have found no cause of death in him; I will therefore chastise him, and release him. But they were exceedingly urgent, with loud cries demanding that he should be crucified, saying, Crucify him! Let him be Crucified! And their cries, and the persuasion of the High Priests prevailed (Matt. xxvii. 23; Mark xv. 14; Luke xxiii. 22-23).

And when Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man. See ye to it. And all the people answered and said, His blood be on us and on our children. And Pilate, willing to satisfy the multitude gave judgment that their demand should be done. And he released Barabbas, whom they demanded, and who for sedition and murder had been cast into prison. And when he had scourged Jesus he delivered him up to their will (Matt. xxvii. 24-26; Mark xv. 15; Luke xxiii. 24-25; John. xix. 1).

CHRIST AND THE SOLDIERS.

Then the soldiers of the Governor took him away to the court, that is the Prætorium, and they called together unto him the whole band. And they stripped him, and clothed him with a purple mantle, and put a scarlet robe upon him. And they platted a crown of thorns and put it on his head; and put a reed in his right hand; and they bowed the knee before him, and worshipped him and mocked him and saluted him, saying, Hail, King of the Jews! And they smote him with the palms of their hands, and they spat upon

him, and took the reed and smote him on the head (Matt. xxvii. 27-30; Mark xv. 16-19; John xix. 2-3).

CHRIST BEFORE THE PEOPLE.

Pilate then went forth again and saith unto them, Behold I bring him out to you, that ye may know that I find no fault in him. Jesus therefore came forth, wearing the crown of thorns, and the purple mantle. And Pilate saith unto them, Behold the man! When therefore the Chief Priests and the officers saw him they cried out, saying, Crucify him, crucify him! Pilate saith unto them, Take ye him, and crucify him, for I do not find any fault in him. The Jews answered him, we have a law, and by our law he ought to die, because he made himself the Son of God. When therefore Pilate heard that saying, he was still more afraid, and he went again into the Prætorium (with Jesus) and said unto him, Whence art thou? But Jesus gave him no answer. Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

Jesus answered, Thou hadst no power at all against me, unless it had been given thee from above; on this account he that delivered me up unto thee hath greater sin. After this, Pilate continued seeking to release him; but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend; every one who maketh himself a king speaketh against Cæsar!

THE SENTENCE PASSED.

VI. a. m.; early Thursday morning; sunrise; Nisan 14th; March 17th, 29 A.D. "Day" begins, "the morn-

ing," as a mere special designation, lasting until 9 a. m. When Pilate, therefore, heard that saying, he brought Jesus forth (again) and sat down on the Judgment Seat in a hall called the Pavement, but in Hebrew Gabbatha. Now it was the PREPARATION DAY (always Nisan 14th) *for the* PASSOVER (never celebrated except on the 15th of Nisan), and about the *sixth* hour (John xix. 4-14).

[Note here that St. John, whose personal account of what took place in the Prætorium, must have been gathered chiefly from Roman witnesses and sources,* uses the Roman time (if the "*sixth* hour" is the correct transcription of the original, as we believe it is). St. John refers oftener to the hours than any other Evangelist, and habitually employs the Roman method, counting civil time from midnight as we do ourselves! It was therefore about sunrise on the 14th of Nisan, *i. e.*, Preparation Day, that is, the day before the Passover, which was always the first day of the Feast—which itself extended from the 15th to the 21st inclusive, reckoning from sunset to sunset, day by day].

Returning now to the Pavement, and to Pilate:

And he saith unto the Jews, Behold your King. But they cried out, Away with him, Crucify him! Pilate saith unto them, Shall I crucify your King?

* The Centurion probably, and perhaps from the "Acts of Pilate;" it must not be overlooked, that in so far as the human part of their work was concerned all of the Evangelists wrote as truthful Historians only, and collected data in the ordinary way.

The Chief Priests answered, We have no king but Cæsar! Then he delivered him up therefore unto them to be crucified (John xix. 14-16).

PREPARATION FOR SACRIFICE.

A long delay now occurred, for no preparation for *this* execution had been made by the Romans, and Pilate up to the very last moment, had hoped to avoid it. There were two others to be crucified that day. But now, for Jesus, another cross had to be prepared. It took time, two hours at least, and while the Romans squared the timbers (tradition says a green tree was employed) and assembled the parts of the tree together, the Saviour (as patient as the mob was impatient, and as silent as they were noisy—as silent as the Gospels as to these very hours!) counted the heart-beats of the earth; for he had already entered the heart thereof for the sake of all men whomsoever. “The Heart of the Earth” (Matt. xii. 40; compare Jonah i. 17, ii. 1-2) is by no means the grave; it was the *Valley* of the Shadow of Death! The Bowels of Sin! (the inward parts, *koilia*—in the *coils* of Satan, that is, the sense in which Jesus Christ used *kardia*, and it translates the Hebrew *biten* and *meim* perfectly; he was *detained* in these *coils* from his arrest to his resurrection, 72 hours to the instant! no more and no less; but fail not to divide the words of truth aright! Tyre is called the “heart of the sea” (Ezek. xxviii. 2)—the Saviour’s use is here really a *simile*) The entrance into them (the coils of Hell), and he was well into them now that the Preparation Day was half over, was far more bitter than the *rest* tha

came from death's release! We shall contemplate this no longer, for who is worthy thereunto? but we say to those who would misconstrue its chronology, Beware! for these things are weighed, measured and numbered, and the *à quo* and *ad quem* need not be confused!

THE VIA DOLOROSA.*

At last the preparations of Preparation Day were all made. And when they had made an end of mocking him, they took off the purple robe, and put on him his own garments, and took him and led him forth to crucify him (Matt. xxvii. 31; Mark xv. 20; John xix. 16). The way was rugged, and the burden greater even than a Son of God could bear! For as they were leading him away, and he bearing his cross, he must have staggered; tradition says he fell as he was coming out of the city.

And there came, passing by, a man of Cyrene, Simon by name (the father of Rufus and Alexander). He was coming into the city from the country, and the Romans laid hands upon him, and on him they laid the cross, and compelled him to bear it after Jesus (Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26; John xix. 17).

And there followed him a great number of people, and of women who smote themselves and bewailed him. But Jesus turning unto them said, Daughters of Jerusalem! weep not for me, but weep for yourselves, and for your children. For behold, days are coming, in which they will say, Blessed are the bar-

* No objection to the Latin here, for the Romans led the way!

ren, and the wombs which never bare, and the breasts which never gave suck.* Then will they begin to say to the mountains, Fall on us, and to the hills, Cover us. For if they † do these things against the green tree, ‡ what must be done against the dry § (Luke xxiii. 27-31)?

Now two others also, who were malefactors, were led away to be put to death with him (Luke xxiii. 32).

THE CRUCIFIXION.

IX. a. m.; the three hours termed "the heat of day" begin (Gen. xviii. 1; I. Sam. xi. 11).

And when they came unto the place called Golgotha, in Hebrew, which being interpreted is The Place of Skulls, they gave him to drink vinegar mingled with gall, that is, a sour wine mingled with myrrh, || and when he had tasted it he would not drink. So he did not take it. And there they crucified him, and the two malefactors with him, on each side, one on the right hand, and the other on the left, and Jesus in the midst (Matt. xxvii. 33-34, 38; Mark xv. 22-23, 27-28; Luke xxiii. 33; John xix. 17-18). So was he numbered with the transgressors (Mark xv. 28) and the Scripture was fulfilled (Isa. liii. 12).

I. N. R. I.

But Jesus said, Father! forgive them; for *they* know not what they do (Luke xxiii. 34). Now Pilate also wrote a title, for a superscription, in Hebrew, Greek, and Latin letters, and they set it upon the

* Dan. ix. 26. † The Romans. ‡ Jesus. § The Jews.

|| A soporific decoction. He refused it; the true hero keeps his head clear.

cross, up over his head. And this was the accusation that was written: This is Jesus of Nazareth, The King of the Jews. Many of the Jews therefore read this title; for the place where Jesus was crucified was near the city.* The chief Priests of the Jews said therefore to Pilate, Write not, The King of the Jews; but, that he said, I am King of the Jews. Pilate answered: What I have written I have written (John xix. 20-23).

Now it was the third hour when they crucified him (Mark xv. 25; this is recorded on the Hebrew Scale, 9 a.m. sharp). And the soldiers therefore, when they had crucified him, parted his garments into four parts, to every soldier a part; and they cast lots for them what every man should take. But his vest was without seam, woven from top throughout. They said therefore to one another: Let us not rend it, but cast lots for it, whose it shall be, that the Scripture might be fulfilled which saith, They parted my garments among them, and for my raiment they cast lots (John xix. 23-24).

SCENES AT THE CROSS.

And the people stood by beholding. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple and in three days buildest it, Save thyself: If thou art the Son of God, come down from the cross (Matt. xxvii. 39-40; Mark xv. 29-30).

* Not in it, but without the gates, north of it, in the camp of the Assyrians, to the right of the road to Nablus, about 2520 feet from the "Dome of the Rock."

And in like manner the rulers also scoffed at him, even the Chief Priests mocking him, with the Scribes and Elders, saying, He saved others; himself he cannot save. If he is Christ, the King of Israel, let him now come down from the cross that we may see, and we will believe him. He trusted in God: let him now deliver him if he delighted in him; for he said, I am the Son of God (Matt. xxvii. 41-43; Mark xv. 31-32; Luke xxiii. 35).

And the soldiers also mocked him, coming to him and offering him vinegar, and saying, If thou art the king of the Jews save thyself (Luke xxiii. 36-37).

The robbers also, who were crucified with him, reviled him in the same manner, one of them saying: "If thou art the Christ, save thyself and us." But the other, answering, rebuked him, saying: "Dost thou not fear God, since thou art in the same condemnation? And we indeed justly; for we are receiving the due reward of what we have done; but this man hath done nothing amiss." And he said unto Jesus, "Lord, remember me when thou comest in thy kingdom."

And Jesus said unto him, Verily I say unto thee to-day (implying, so we interpret it, both an answer to his question and a *promise*! to wit: Verily, I promise you to-day that thou shalt be with me in Paradise, —my kingdom when it comes), thou wilt be with me in Paradise* (Matt. xxvii. 44; Mark xv. 32; Luke xxiii. 39-43).

* This 43d verse is wanting in the copies of Marcion, and other reputed heretics; and in some of the older copies in the time of Origen; nor is it cited by Justin, Irenæus, or Tertullian,

Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple whom he loved, standing by, he saith unto his mother, Woman, behold thy son. Then he saith to the disciple, Behold thy mother! And from that hour the disciple took her to his own home (John xix. 25-27).

IN THE POTTERS' FIELD.

The suicide of Judas Iscariot appears to have occurred upon the same day as the condemnation, and at a point of time about midway between the hours of his Master's crucifixion and death. It was probably hastened at the last by the ominous solitude and darkness that began to supervene over all nature, as well as by his own despair. We presume, of course, that Judas knew not only of the condemnation, but of the actuality of the crucifixion, before he fled away, and that he fled as far as he could the other way from the tragedy which his own cupidity had been so prime a factor in effecting. He fled to

though the two former have quoted almost every text in Luke which relates to the crucifixion; and Tertullian wrote concerning the intermediate state. But the Silence of Justin and Irenaeus is no greater than that of St. John, who stood by the cross and yet makes no mention of the fact, nor this latter any argument against the fact, any more than his silence as to the transfiguration which he witnessed, is an argument against its having occurred! In General Grant's Memoirs there is no mention of Lincoln's Emancipation Proclamation; yet that is an argument against the well known fact which is sufficiently established by others.

the Potters' Field, which he had purchased. It was after all, an almost worthless acre—the fool and his money are soon parted! It had been well exhausted of its clay for many years, and its lugubrious surroundings had depreciated its value down to a merely nominal price of a very ordinary Passover supper,* even less than the value of an homer of barley seed! (Levit. xxvii. 16).

Now we have already alluded to the ceremony of purging out the leaven. It was begun on the afternoon of Nisan 13th (Wednesday this year) and continued until sundown, by candle light early in the succeeding evening† (Thursday, Nisan 14th). But the burning of this leaven was deferred by custom until midday of the Day of Preparation, by which time, too, at latest, it was regulated by the elders that all handicraftsmen should relinquish their work.

* The purchase or redemption value of an able-bodied man between 20 and 60 years of age was set at 50 shekels (Lev. xxvii. 3), except when for poverty the estimate of the price was less (verse 8), and when Judas made his "singular vow" or covenant (verse 2) with the rulers, the minimum price, about a shekel a year for 30 years, was agreed upon.

† The Hebrew day began with what we call evening, and ended with what we call afternoon. The *last* six hours of modern civil time are the *first* six hours of the Hebrew day of the succeeding designation. With us the evening of one day is the "eve" of the next, with them the afternoon of one day was the *opsia* or eve of the next! The term "eve" strictly covers about 3 hours preceding the end of the day as such, in all cases, but it also in some runs on into our evening. It was a general term for a period of time.

‡ "New Light from Old Eclipses," page 143.

it is at this time, as we conceive it, that the side of Judas Iscariot occurred, who "went and hanged himself" (Matt. xxvii. 5). The scene of his death was in his own purchase, the Potters' Field, across the valley of the Hinnom, opposite Gehenna, south of the south wall, while Golgotha was north of the north wall of the city—the contrast of situation is very striking. The two characters, Jesus and Judas, were antipodes in all respects. The one loved his neighbor even better than himself, the other loved money more than his own soul, and he said that it was indeed the bitter root of all evil! After having hung himself, "and falling headlong, he burst asunder in the midst, and all his bowels fell out" (Acts i. 18).

THE AGONY OF GREAT DARKNESS.

noon, or midday, extending to 3 p. m. as a 3d subdivision of daylight. Now it was about the sixth hour (the Synoptic Gospels all use Hebrew time, reckoning from sunrise to sunset), so it was about 12 o'clock (Matt. xxvii. 45; Mark xv. 33; Luke xxiii. 44), when it came there was darkness over all the land until the ninth hour (3 p. m., see references given).

PHLEGON THE TRALLIAN.

Relative to this supernatural darkness there are many statements floating through theological books relating to the testimony of one Phlegon the Trallian, who is said to have recorded it against the 16th year of Tiberius, and the proper Olympiad. Our examination of the actual secular testimony that

has come down to our day, as summed up by Dr. Lardner (Int. to Hist. of the Church, pp. 419-427) for us to adopt with him the judgment of Dr. Lardner to wit: "The silence about Phlegon, in many of the most judicious and learned *ancient* Christian writers has induced me to think they did not reckon the passage of Phlegon very material. If it had been reckoned by them *clear*, and important, we should have seen numerous quotations of it, and cogent arguments upon it. Indeed, if it had been clear it must have been *important*. But not being, as I suppose, reckoned by them clearly to refer to the darkness of Judea at the time of our Lord's sufferings, they did not esteem it of much moment, and therefore did not allege it" (Lardner, ed. Kippis, London, 1788, VII., p. 385). The result of our own study on this point is as follows: Phlegon was a freedman of the Emperor Adrian, and according to Photius, who quotes him, he had brought the history of the Olympiads down to the times (137 A.D.) of Adrian, in 16 books. Photius (fl. 857-891 A.D.) had read but 5 of them, the remainder then being lost: Julius Africanus (222 A.D.) and Eusebius (325-340 A.D.) quote from the others, now not only are all of them lost, but likewise the original texts of Africanus and Eusebius. The various quoted quotations from them disagree, and each subsequent writer seems to have constrained the references to the support of whatsoever system of chronology he himself had adopted! Phlegon himself wrote 108 years after the Crucifixion; he doubtless had heard of the supernatural darkness that occurred

eat, enumerated some of its details and emplaced more or less correctly, according to his own witnesses, whoever they were. So far, then, as it goes, coming down to us through so confused a transition, we may only cite this testimony as of merely secondary circumstantial value. It is in favor of the , of which Matthew, Mark, and Luke are three sufficient witnesses. Phlegon, undoubtedly, in judgment, referred to the circumstances surrounding the crucifixion; he calls it, so far as we can determine, "an eclipse of the sun, greater than all which had been known before; and night took place the sixth hour of the day so that stars appeared in the heavens; a great earthquake also, throughout Syria overthrew many parts of Nice."*

Now the phenomenon was not an eclipse of the sun, as astronomically understood, for as such it could have necessitated a *new* moon instead of a full moon! But it was a "darkening" of the sun, brought about supernaturally! As though in that supreme hour of their apparent triumph, the very hosts of heaven were suffered to obscure the light of day itself, and to close down upon Him whose heel they certainly had bruised unto death! The Saviour stood it three mortal hours, and they must have been as heavy as unto him, o'erweighted as he then was, with the

* Armenian Text of Eusebius; Latin version of St. Jerome's *Chronographia* of Syncellus; *Chronicon Paschale*; each place it (following Eusebius, as amended by themselves!) under the year in CCIII. 4, or CCII. 4 Olympiad. It really obtained in the 1st Olympiad (*i. e.*, 805 Olymp.).—C.A.L.T.

sins of each and all of Adam's race, and appeared deserted by his God!

Now St. Luke records the rending of the veil of the Temple as if it preceded the Saviour's death, whereas St. Matthew and St. Mark place it after the Saviour's death. We regard both testimonies as correct, and as referring in reality to two separate matters! St. Luke's statement is as follows: And the sun was darkened, and the veil of the temple rent in the midst (Luke xxiii. 45) [which is to say the veil of the Temple of his Body, because his heart (the pericardium), as is demonstrated later on

THE DEATH SCENE.

For at about the ninth hour [3 p. m. in all Synoptic Gospels, as they were beginning to slay no longer typical lambs in the city for the first of ineffectual times! 4027 A.M. to 4067 A.M., when Jerusalem, temple and all, was destroyed by Titus] Jesus cried out with a loud voice, saying:

Eloi, Eloi, lama, sabachthani [Jesus Christ spoke in Hebrew, to Hebrews, he may have used the other languages of common parlance, too, as occasion required. Latin, Greek, and Hebrew*, were prevalent ones, as the inscription on the cross demonstrates], that is, being interpreted, My God, my God, why hast thou forsaken me.

But some of them that stood there (evidently Jews) when they heard this, said, Behold this man calleth Elijah (Matt. xxvii. 46-47; Mark xv. 34-35)

* Pilate would not have employed these three languages in the superscription had there not been an obvious necessity for it.

After this, Jesus knowing that all things had now been finished, in order that the Scripture might be fulfilled, saith, I thirst. A vessel therefore was set full of vinegar. And straightway one of them ran and took a sponge and filled it with vinegar and put it upon a hyssop reed, and put it to his mouth, and gave him to drink. But the rest were saying, Let him alone: let us see if Elijah is coming to take him down, to save him (John xix. 28; Matt. xxvii. 49; Mark xv. 36).

When Jesus therefore had received the vinegar, he said, crying again with a loud voice, It is finished. And when Jesus had cried this, he said, Father, into thy hands I commend my spirit: and having said these words he bowed his head, and expired (John xix. 30; Matt. xxvii. 50; Mark xv. 37; Luke xxiii. 46).

And behold, the Veil of the Temple was rent in twain from the top to the bottom (Matt. xxvii. 51; Mark xv. 38). And the Earth was shaken, and the rocks were rent; and the tombs were opened * [*and many bodies of saints, who had fallen asleep were raised, and they came forth out of the tombs after his resurrection, and entered into the holy city and were seen openly by many. (This is a note anachronistically put in here by Matthew in a properly dated *prodrome*, Matt. xxvii. 52-53)].*

* The tombs were merely opened by the earthquake, the Saints came out later, *i.e.*, at his resurrection. They were seen by many in the city before he ascended with them, as Wave-Sheaf, to his Father!

III. to VI. p. m. ; "the cool of the day" (Gen. i. 5, 8); 4th and last subdivision of the light.

Now when the Centurion, and they that were with him watching over against Jesus, saw that he cried out and expired, and saw the earthquake, and those things that were done, they feared greatly; and the Centurion glorified God, saying, Certainly this man was righteous, Truly this man was the Son of God (Matt. xxvii. 54; Mark xv. 39; Luke xxiii. 47).

And all the multitudes that had come together at that sight, beholding the things that were done, smote their breasts and returned (Luke xxiii. 48-49). And his acquaintances stood afar off, and many women were there also, beholding from afar off, who had followed Jesus together from Galilee and come with him to Jerusalem ministering unto him, among whom was Mary Magdalene, and Mary the mother of James the younger, and the mother of the sons of Zebedee, and Joses and Salome (who also when he was in Galilee followed him and ministered unto him; Matt. xxvii. 55-56; Mark xv. 40-41; Luke xxiii. 48-49).

The Jews, therefore, because it was (still) the Preparation-day,* in order that the bodies might not remain upon the cross on the Sabbath† (for the da

* See pages 72-114.

† Compare Levit. xxiii. 7, as to the first day of the 7-day feast of unleavened bread [*i.e.*, the 15th day of Nisan (Levit. xxiii. 6); from the terminal evening of the 14th unto *its* terminal evening (see Exod. xii. 18; 16, 14, 15. 6-10)], being a SABBATH as such with Levit. xxiii. 15; and see Our Race New Leaflet No. IV., pages 9-10, for further explanation.

that (particular) Sabbath (or day of *Rest* but not a seventh day!) was a Great day*) besought Pilate that their legs might be broken, and that they might be taken away (John xix. 31).

[Now this visit of the Jews was at or before the time of evening sacrifice, and was without reference to the death of Jesus, of which, as it is implied, they had not yet learned. The two thieves were merely suspended, hung, to their cross, the regular Roman method of starvation. But the vindictive cruelty of the Rulers, and their determination to make short work with Jesus, had evidently secured for him the more speedy, exceptional and agonizing form of crucifixion].

(Pilate therefore granted the request and sent due orders to the centurion). The soldiers came therefore, and brake the legs of the first, and of the other that was crucified with him. But when they came to Jesus, and saw that he was already dead, they brake not his legs; but one of the soldiers with his spear pierced his side, and straightway there came forth blood and water.† And he that saw it hath born testimony (and his testimony is true, and he knoweth that he saith true) that ye also might believe. For these things were done, that the

*That is, it was a ceremonial Sabbath, or day of Holy convocation, as explained in the foregoing note. See Our Race Leaflet Nos. XIV. and XV., page 26. A day of rest from servile work.

†A clear proof that Jesus Christ died of a broken heart!

Scripture should be fulfilled, "a bone of it shall not be broken,"* and again, another Scripture saith "They shall look on him whom they pierced"† (John xix. 32-37).

Now (in the meantime, soon after the Jews had left him, and after he had but just given orders to kill the prisoners), when it was evening (*opsia*) (not long after 3-4 p. m.), because it was (still) the Preparation Day (that is, the day before the Sabbath) there came a rich man of Arimathea, a city of the Jews, whose name was Joseph, who also was a disciple of Jesus (but secretly for fear of the Jews). Now he was an honorable counsellor (a member of the Sanhedrim, and he had not consented to their counsel and deed), a good and righteous man, who also himself was waiting for the Kingdom of God. And this man went to Pilate boldly, and besought him for the body of Jesus that he might take it away (Matt. xxvii. 57-58; Mark xv. 42-43; Luke xxiii. 50-53; John xix. 38, part of).

But Pilate wondered that he was already dead, and calling unto him the Centurion he asked him whether he had been any while dead, and when he knew the fact from the Centurion he granted (*circa* 4 p. m.) Joseph's request giving him leave, and he commanded that the body be given him (Matt. xxvii. 58; Mark xv. 44-45; John xix. 38).

* Exod. xii. 46. † Zech. xii. 10.

† That is, before the ceremonial Sabbath above referred to as recorded by John. See pages 110-111, and notes thereto.

And Joseph brought* fine linen, and came therefore and took him down (Matt. xxvii. 59; Mark xv. 46; Luke xxiii. 53; John xix. 38).

And then came also Nicodemus (he that at first came to Jesus by night), bringing a mixture of myrrh and aloes, in weight about a hundred pounds (John xix. 39).

They took therefore the body of Jesus and wound it in linen bands with spices, as the manner of the Jews is to prepare for burial, and wrapped him in clean fine linen (Matt. xxvii. 59; Mark xv. 46; Luke xxiii. 53; John xix. 40).

Now in the place where he was crucified there was a garden,† and in it was a new Sepulcher, hewn out of the rock, which belonged to Joseph himself, which he had hewn, and wherein no one had ever yet been laid. There laid they Jesus therefore (about 5 p. m., certainly not later) because of the Preparation Day of the Jews; because the Sepulcher was near. And Joseph rolled a great stone into the entrance of the Sepulcher, and departed (Matt. xxvii. 60; Mark xv. 46; Luke xxiii. 53; John xix. 41-42).

And that day was the Preparation Day, and the sabbath drew on (Luke xxiii. 54).

Now Mary Magdalene was there, and the other

* Of course well before the afternoon of this Secular Preparation Day was over!

† Not, of course, Gethsemane! for that was to the East on Olivet, while this Place of the Skulls was to the North, though likewise without the walls, not far away and visible from them, and the house tops of the city.

Mary, the mother of Joses, sitting over against the Sepulcher, and they observed the Sepulcher, and beheld where and how he, his body, was laid (Matt. xxvii. 61; Mark xv. 47; Luke xxiii. 55).

THE FEAST DAY.

1. (1-2) Friday, March 18th, Nisan 15th; first day of the Feast of Unleavened Bread; a Sabbath or Day of Holy Convocation,* and the Preparation Day for the weekly Sabbath.†

Now the day (morning) that followed the Day of Preparation was a Sabbath, in that it was a High Day,‡ or day of Holy Convocation. It extended from evening to evening according to the Hebrew count, and was ushered in by that evening feast at which it was their custom to eat the Passover lamb

* Levit. xxiii. 7 (but qualified as to the Saviour's friends, who by burying him had become ceremonially unclean) by the special exemptions of Numb. ix. 6-13. See Study No. Eight, pp. 63-70.

† We doubt the propriety of this expression, but as it has crept into modern arguments, we retain it. Friday is not now, and never seems to have been a preparation day as such, and the punctuation of Matt. xxvii. 62, should be, "Now on the morning which followed the Preparation Day," *i. e.*, on the morning of the Feast Day!

‡ Greek *μεγαλη*, *high*, or *great*, not necessarily a seventh day of the week. The first and last days of Passover week were Sabbaths by *position*, just as were the first, seventh and eighth days of Tabernacles; compare John vii. 37, and xix. 31, where the import is the *same*; the fact is, by virtue of this same use in John vii. 37, where it is explicitly used as to the *last* day of that feast, we know that here it must refer to the *first* day of Passover, and not to the *weekly* Sabbath!

(to *Pascha*), slain and of course cooked the afternoon before. The day was in fact not only the Feast day of the Passover, but the Preparation Day for the *weekly Sabbath*,* and so on a double account was it an High Day. Its chronological circumstances were in all respects similar to those celebrated in the wilderness under the shadows of Mt. Sinai, when the Tabernacle was first reared, and the student will obtain a clear idea of the significant selfsameness of the dates by referring to Study Number Eight, pp. 63-70, where a careful and complete argument as to the matter which is now of immediate interest to us will be found, and which it is unnecessary to repeat here.

Now the day began with the sunset, and its declining rays must have caught the tarrying women at the tomb. Such women as the two Marys, whom Matthew pictures *sitting* over against the Sepulchre, were not to be driven away while there was light, or purpose for remaining. The Greek word, *καθήμεναι* (*sitting*), employed by Matthew has almost the same force as that used by him with reference to the angel, who, later on, came down from heaven and rolled back the stone and “sat” (*εκαθητο*) upon it, as a guard! Now they were ceremonially unclean, as were all the friends of Jesus who handled his dead body in preparing it on Thursday for the grave, and were necessarily debarred from keeping this *first* Passover, so there was nothing illegal in the fact stated that “they returned home and prepared spices

* Now at any rate, so called, and so in effect, but not necessarily so designated in those days (see second note, p. 114).

and balsams" (Luke xxiii. 56). They were legally bound to keep the *second* Passover only, for as the dead may bury the dead, they incurred no penalty, since this Passover was *not* the Feast, in so far as *they* were concerned! They stood before God as stood the sons of Aaron's uncle at Sinai, and were free on this day now under consideration (although it was the First chief Sabbath of the year*) to obey the special law, and hence to enjoy † (?) all of its collateral immunities!

Now the Law, and all its ordinances, were crucified with Christ, and dead and buried with him! It was a sad situation for all concerned, for they had hoped it was he who should deliver Israel, and as yet they knew not the Scriptures, that he must rise again; for their ears were dull at hearing what he had so often declared to them, and their hearts unconscionably slow of understanding. They were all dead so long as Christ was dead, and so be we if Christ be not arisen! They had not even cooked the Passover, so that had there been a right for them to eat it, the events of the day had shut them out of opportunity. But they were friends of him who spake as never former one had spoken, and devoted the evening, and no doubt much of the next morning, to their task of devotion.

* There were three chief or ceremonial Sabbaths: Passover, Pentecost, and Tabernacles, *i. e.*, the respective Feast Days thereof, and in all seven days of Holy Convocation in the year (see Our Race News-Leaflet, Nos. XIV., XV., p. 25).

† What irony colloquial and technical use sometimes puts into a word!

In the meanwhile the Jews kept the Feast, but with a hand writing on the walls, and bad omens, and forebodings in their hearts; and the High Priests and the Elders and the Scribes discussed the matter at least in some of its more serious aspects, and particularly with reference to the prediction of Jesus that he would rise again upon the third day of his arrest, condemnation, death and burial. It is strange that his enemies alone, so far as the records go, made so much of this prediction, and his friends so little! And yet, after all, it is perhaps quite natural, for doth not love at the bier always look backward? and fear, even at the banquet, into the future?

Hence it is next recorded as to this particular day as follows: "Now on the morrow (*i.e.*, "*the morning*," *επαυριον*), which is after the Preparation, [or, as we should say, *now on the next morning!*] the Chief Priests and the Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while living, [Within] three days I will arise. Command therefore that the sepulchre be made sure until the third day,* lest his disciples come and steal him

* In spite of their suborned testimony these High Priests understood precisely what the Saviour had said and meant. This is borne out by their request to Pilate. They only wanted the tomb made secure, by a guard, UNTIL the 3d day! They wanted to cover the 3 NIGHTS (one of which had already passed, the body being still there). They may have dreaded a fact, they certainly *feared* at least grave robbery. Their conversation shows this. They understood the Saviour to mean that he would arise "*within*" three days. In Matt. xxvii. 63, though generally translated "after," *μετα τρεις ημερας*, obvi-

away, and say unto the people, He has been raised from the dead, and the last deception will be worse than the first! Pilate said unto them, Ye have guard,* go your way, make it as secure as you know how. So they went and made the Sepulchre secure with the guard, having sealed the stone (Matt. xxvi. 62-66).

This was servile work of course, and was done upon a day of Convocation, so *they* broke the commandment; for considering themselves clean they could have legally taken none of these precautions on that day in consideration (Levit. xxiii. 7). But what cared men who could so perjure themselves (Luke xxiii. 2; compare Matt. xxii. 21; Mark xii. 17; Luke xx. 25), for the Sabbath, whether ceremonial or weekly, when their *own* interests were at stake? But it should be noted in this respect that while they may have excused themselves for doing the sealing or

ously means within three days. "The force of *μετα* with the accusative, is Hellenistic and unusual, but it entirely accords with the general import, and with the probable derivation of *μετα*, this note applies also to Matt. xxvi. 2," (Carpenter). Now considering that which they obtained according to their request, and the translation, a guard *until* the third day it is inconsistent to translate their stated quotation of the Saviour's prediction with the word after, instead of *within*. It has both meanings, but here only the latter.

* We follow the usual translation here, but have a suspicion that Pilate's words implied that they should take a guard, which he actually furnished. As an accessory to the murder he was, to some extent, as interested as they, and in this case he assisted them. At any rate they placed a guard, no matter where procured.

the Passover Feast day, the people could hardly have done so had they broken the week-day Sabbath for the same purpose! And all who maintain that the Saviour was crucified on Friday, have *the morning after it*, not only the first day of the feast, and so a Sabbath, but make it fall upon the *weekly* Sabbath itself! Our readers will perceive that a system such as the one we are here presenting avoids all the inconsistencies and satisfies all the references, while the specialists (at work on odd interpretations) get deeper into the mire of private dogma with every rendering which is not right.

Now we furthermore place at least their nominal purchase of the Potter's field upon this very day! though in regard to it they were technically open to much less criticism. The dead must be buried, and they were not only anxious to dispose of the thirty pieces of silver, but were doubtless placed under some special stress of haste because of the hastily remains of Judas himself, which were found and speedily reported to them, probably by the still unpaid original owner of the field! He could come only to no one but the priests; for Judas being dead, and his money being in the hands of the authorities, his course of redress was plain, and its exigency apparent unto all concerned. It was necessary to bury Judas at once, and the very best place to do so was the spot!

As in all cases of tragedy—the report of which evereth with swift wings—the circumstance of the suicide of Judas Iscariot by this time was known to all

those dwelling in Jerusalem, so that that field called in their language, Aceldamach, which is, "T Field of Blood" (Acts i. 19).

Now Judas had probably purchased the field question by means of "an earnest" only, so that when he cast the money back in the Temple, the transaction was left in an anomalous condition. His estate had a lien on the land, and the former owner had a lien on his estate! In the meantime the land itself was defiled! And the priests were in a quandary what to do with the blood money that accused them also! Under such circumstances the most natural thing happened. The owner, glad to get rid of the land, sought due redress, and the High Priests (Annas and Caiaphas) "taking counsel, they bought with it the Potters' Field, as a burial place for strangers" (Matt. xxvii. 7). Therefore that field is called the Field of Blood even to this day. Then was fulfilled the word spoken by Jeremiah the Prophet, saying, "I took the thirty shekels, the price at which they valued the Precious one, from the sons of Israel and gave them for the Potters' Field even as the Lord directed me" (Matt. xxvii. 8-10). But the High Priests, by assigning the money to such a purpose, and buying with it the very field in which Judas had obtained the lot of his service, brought about yet another fulfillment of prophecy: For it is written in the Book of Psalms, "Let his dwelling be desolate and let no one dwell therein" (Acts i. 20); and furthermore, the very act of Judas forced those among whom he had been numbered, as will be seen later

to complete the prophecy: "Let another take his
ce" (Acts i. 20).

and there is still another matter which it is con-
venient here to touch upon ere we proceed further.
It is sometimes objected against a crucifixion upon
March 17th, that it forces the Passover to fall 3 days
before the Equinox, which could not be, as the law
required the Passover full moon to be after the Equi-
inox, *i. e.*, the sun in the sign of Aries!

What law? Surely not that of Leviticus! which
contains nothing whatsoever to say on these points, and
which certainly cares nothing for Josephus upon such
matters, nor for the customs and definitions of the
Rabbis! The fact is, the Passover, like Easter in
the primitive church, *was* allowed to fall as early as
March 18th, and often did so, and sufficient testimony
may be adduced to prove the statement. At present,
however, we cite the following as all sufficient:

The three great national Festivals were the Pass-
over, the Pentecost, and the Tabernacles. The
Passover took place at the full moon,* which occurred
on the Vernal Equinox, or first after it, *or to the extent
of two or three days before it*" (Carpenter, in
"Harmony of the Gospels," p. xvii.). This admission
made by one who placed the crucifixion on Friday,

In this case it actually preceded even the Full Moon! Nisan
was determined by the *New Moon* only, not by any other of
the phases, *i. e.*, the calendar that preceded Nisan settled it,
the day of *its* new moon settled the subsequent calendar.
The 15th of Nisan was the 1st day of the feast, whether it
was the absolute Full Moon or not. This is the only way a
calendar could be regulated.

April 7th, 30 A.D., and only the matter in *italics* import here, in that it shows a Nisan 14th that upon March 17th was just on the limit but not it, and we can show reason why its emplacement before the beginning of the equinoctial 24-hour period was the fitting time. The Celestial Chamber of Day-Spring is a zone, not a spot. It is a man, and it behooves us to deal broadly with broad matters.

Prior to the council of Nice the Western Church regarded March 18th as the anterior Paschal (Easter) limit (see Brown's Chron. p. 55). Clinton (in "Epitome of Chronol. of Rome") shows by many Jewish testimonies that the Passover *was* sometimes celebrated BEFORE the Equinox, and finally, as Dr. Grattan Guinness remarks, "The fact that the moon of March 18th, 29 A.D., preceded the equinox by about three days, to our view only renders it more suitable as the Paschal date, since it brings *resurrection* and the Vernal Equinox into close proximity" ("Approach. End of the Age," pp. 534-5). And this, to our own mind, taken in addition to the fact that we cannot escape the date as literally correct, is yet the more suitable when we broaden our view, and remember that Jesus not only arose from the dead to our own little world, or cosmos, but arose to all worlds, and up through all the heavens one by one, and as it were, passed through the equinoxes of the equinoxes, harmonized on cycles with the cycles, and so satisfied them all on Wave-Sheaf Day—how long soever that was on the grandest of the scales of all. There can be no reasonable doubt that this

of March, 29 A.D., will turn out to be the very 1st day of Times and Eras, and as Messiah's progress through their Vernal Equinoxes, new beginnings, began here upon our little earth, it is perforce keeping with the "measure, weight and number" things that the beginning of the progress, while it hasized the proper day period, should anticipate absolute vernal instant sufficiently to allow Him to be before the throne of God Himself AT IT, upon the greatest which includes the host of all the lesser things within its sphere. We shall never know the full word of that Vernal Equinox until we learn of it in the Kingdom of Heaven, itself.

THE WEEKLY SABBATH.

(2-3) Saturday, March 19th, Nisan 16th, Sabbath. "Second day of Feast of Unleavened Bread." The true weekly Sabbath now came on, "and the men rested on that Sabbath according to the commandment" (Luke xxiii. 56). The Greek reads, *το μεν σαββατον ησυχασαν*, "and the *indeed* Sabbath they rested,"* or, on the *weekly* Sabbath they rested, *i. e.*, on the *real* one! And so did every one (who could!) except only the Roman guard that watched the Tomb. Further than this, there are no exact records of what occurred upon this day, so we must rest its matters and pass on. The very bones of the Paschal sacrifice, and whatsoever else had been left over from the Feast still remained unburned and buried, for the two Sabbaths falling in succession prevented this as yet.

See Emphatic Diaglot.

But it is a convenient place to discuss the length of time that the Saviour remained "dead," and how much of it he was "buried," and to point out relation of the entire period of his detention in hands of the Wicked one to 72 hours as an *aion*, there be short *aions* as well as long ones.* Now from a plain reading of the records he seems to have been reckoned "dead" just short of 63 hours, *i. e.*, part 3 days and 3 nights, to wit: just short of 3780 minutes = 2520 minutes + 1260 minutes, *i. e.*, 180 minutes (probably more than less) on Thursday; 1440 minutes on Friday; 1440 minutes on Saturday; and 720 minutes (probably less than more on Sunday!)

And he may have been in the grave more or less than $(2520 + 1080)$ minutes = 3600 minutes = 60 hours say $2.53 \pm$ days. In other words he was dead at about 3 p.m. Thursday, and buried well before sunset, and he was seen alive at sunrise Sunday morning, and he had therefore arisen himself before it, probably with the morning star, for He is the Bright and Morning Star Himself! The Phosphoros, rising ere morning (*epaurion*) streaks (*epiphosko*) the East.

Finally, the careful reader will perceive that all the events of Thursday seem to *pair* themselves jointly and severally against those of Sunday at constant measure of 72 hours (or 4320 minutes) apart and between the corresponding pairs. The greatest common divisor of these numbers 4320, 3780, and

* For *convincing* proof on this vexed word see "Aionios," by John Wesley Hanson, A.M., D.D., Chicago, 1881 Jansen, McClurg & Co.

is 180 minutes, or 3 hours. So we find so near we can analyze into the matter, that the ratios of attention, Death, and Burial, were as 24, 21, and 20, 72 hours, 63 hours, and 60 hours, respectively, each or less, as further study may determine, but we doubt whether such further study will alter them.

Now there be some who contend that as the sunset of this Sabbath drew on, the earthquake occurred, and the Angel came down and rolled away the stone, and that the Saviour arose at once the new day began, even at sundown! But this conclusion is without fair inference from the facts, and involves advocates in more confusion than they would fain escape; for their sole object is to fetch the literal 72 hours involved in "three days and three nights," in between a burial at the sundown end of a Wednesday and a resurrection at the sundown end of a Saturday. We have already discussed this contention in some of its bearings, and shall have yet more to say thereon in proper place, but here a word as to one of the elements of the unnecessary confusion introduced by this supposition. If the Saviour arose at sun-down what explanation have they to offer from the delay of his haste to go unto his Father? Seeing that the next morning, when he met Mary of Magdala, he was not yet gone? Twelve hours had intervened, and yet as though like Lazarus just loosed, he freed himself from Mary, to go on—and that as though in haste!

The supposition is faulty, it strains a single text *at the expense of all the rest*, and needlessly, for the 72

hours are obtained, without such wresting, and verily throughout them the Lord *was* in "the bowels of the earth" and found they were without compassion. Christ spake once of the temple of his body, and was much misunderstood; verily he fell, for 72 hours, in the bowels of another, and has been much more so. Let us therefore go forward to the facts:

THE OMER BEGINS (LEVIT. XXIII. 15).

3. (3) Sunday, March 20th, Nisan 17th; "Feast of Unleavened Bread," 3d Day; Wave-Sheaf or Resurrection Day; The Morrow after the Weekly Sabbath day of Paschal Week! Early Evening.

Now at sun-down, at the close of the regular Weekly Sabbath (over which day all concerned had duly rested according to the Commandment and the record) the Bazaars of Jerusalem opened, as usual, and events began to resume their ordinary course, in so far as men in general were concerned. Not so, however, with those who had loved the Lord and had formed his close and devoted group of followers. The women in particular were first in all things, and their first thought, now that the week had recommenced, was the completion of their acts of devotion at the Tomb. The preparation of the spices and balsam, on the preceding Friday had evidently resulted in a shortage, or else a new group is here under consideration, at any rate their first act was to buy, or buy more, against the morning. So they went out at once and secured what they needed. Hence the record. And when the Sabbath was past (*diagemonenou*)! Mary Magdalene, and Mary the mother of James, and Sa

ne, *bought* sweet spices, that they might go and oint him (Mark xvi. 1).

This was at their earliest opportunity during the evening; shortly succeeding sunset; and with what they secured they must have returned and *completed* the preparations which had been interrupted by the regular weekly Sabbath, or else this new group simply went out and prepared themselves against the dawn. They resolved upon an early start to the Sepulchre, and may not even have retired for the night. Now at some time between that eventful sunset beginning of the new week, and cock-crowing, there occurred those events referred to proëmially by St. Matthew, later on in his account.

It may most probably have occurred at cock-crow the last watch, not long before sunrise, say *circa* 3 a.m., and 72 hours exactly from the Saviour's *de facto* condemnation by the High Priest before he was taken to the Sanhedrim at day-break on the preceding Thursday!

THE RESURRECTION.

At any rate, "There was a great [alarm,* agitation disturbance, usually rendered] earthquake [?] for an Angel of the Lord descended from heaven and came to the Sepulcher and rolled away the stone from the entrance, and sat upon it. And his countenance was like lightning, and his raiment white as snow, and for fear of him the keepers trembled, and became

* A perturbation, we take it, confined strictly to the guard of Golgotha, and the various places of the dead, *i. e.*, burial places.

as dead men" (Matt. xxviii. 2). If the arrival of the Angel was at 3 a. m. the guards lay there about an hour, stunned, while whatsoever took place in and about the tomb before Mary arrived occurred. But at last all this was over, and the guard awoke.

"The Roman guard, after their recovery, appeared to have rushed in terror from their station, and this not very long before dawn, on the sudden appearance of the angel, and without yet having left the garden or else having fled northward, after their recovery to have been out of sight of the women as *they* subsequently approached the spot."

And about this time it was that "Many bodies of the Saints who had fallen asleep arose, and coming forth out of the tombs, after his arising, entered into the Holy City, and plainly appeared to many" (Matt. xxvii. 52-53).

THE BRIDE OF THE SECOND ADAM.

[No mortal eye had witnessed the exit of Jesus from the tomb. None saw the accompanying exits (but somewhat subsequently in point of time!) from the thousands of other tombs that had been previously burst (page 109). First Christ, then many of the saints of all the preceding ages, all we believe who had ever died in the faith! then the various appearances all over the city, and later on, the wave-sheaf made up, their presentation, at the hour of morning sacrifice (about 7 to 8 a.m.) on high! The record is almost silent, but the still current custom among modern Jews, and the types, supply the faint conception.

Glory unto God! The facts are still reserved—we know that he rose, and that they arose, and live, and minister! Amen! and we think that *this* group forms the BRIDE OF CHRIST, and none other! that she hath been preparing herself ever since, the while He has been preparing the many mansions of the New Jerusalem to receive both her and all the friends of both!

In that deep sleep in the garden near the Cross, with his side open, and out of the body that was given for many we are disposed to believe that God took a rib, at least, for them of his own kin—of all former ages who had died in him, as did Abraham and others, and all the types and intimations in the record seem to point to this!

The First Adam was a type of Christ, and Eve a type of THE BRIDE; so Isaac was a type of Christ, and Rebecca a type of THE BRIDE. Now nothing is so plain as that it was a case of “flesh of my flesh, and bone of my bone” in both cases, aye, in all *three* cases! and with all due weight to St. Paul’s sundry uses of similes, the which were well within his literary privilege as a polished and prolific writer, we cannot resist the firm conviction that the host that followed Jesus Christ on high is in reality his BRIDE as such!

However, if we read aright, “the Christ” in the broader sense is not fully made up until those who are of *his* own body, fitly joined together, member by member, and taken out of the whole Gospel Age itself, shall have also been gathered in! But of one thing we are satisfied, and that is that the Bride of Christ was made up of, and limited to, those who

were dead among his kin, in the Shemitic Race alone, up to the time that he arose. Even the repentant thief *may* have had his place in this very group! Aye, and John the Baptist, too, for if we also read aright, this Bride is yet to be manifested as the ruling class in the earthly "Kingdom of Israel," of Our Race, while the high calling of such as may be elected to follow *him*, in particular, seem to be the ruling class in the "Kingdom of Heaven"! There are clearly two classes among the elect, and to each there are followers, the Bride and hers, and Christ and his, and the twain are One, for He, indeed, is all in all; and verily without his resurrection from the grave, both they and we had slept in vain!

Now this matter of the Bride and them who are hers, and of Christ and those that be distinctively his, out of this dispensation, and the vast host that follow them, whom no man can number, must be studied without any preconceived opinions, from the Word! The way to obtain the facts is to search the Scriptures, with the Scriptures, *i. e.*, by means of a Concordance, and with the spiritual eye not only wide open but willing! In other words, dear friend, suffer the Holy Spirit to lead you into truth—surely he will not lead you into error! Follow out his suggestions without fear, but be wise as a serpent, lest the serpent take his place! Thou art an empty casket, wilt thou have in it a GEM or a piece of "paste"? Know this, that when the evil spirit goeth out of a man, he seeketh rest in vain, so cometh back to resume his seven-fold worsen sway. Meanwhile, if

thou hast swept and garnished thine house, why leave it empty? Why not invite the Better Guest into the guest chamber? Verily, if the Comforter be there, the Tempter will find little entrance upon *his* return, and what is more, thy casket will have gotten its own *Jewel*, and with it Life Eternal!]

Continuing, however, to pursue the thread of the events, as recorded.

SEVERAL GROUPS OF FRIENDS.

The Romans recover and vanish from the premises as the friends of Jesus are approaching. There were, no doubt, several distinct groups, three general groups at any rate, with subdivisions (all moving independently, whether by appointment or not, it matters little, towards the tomb), and they, at least the van of the first group (1st, Mary Magdalene, far ahead of all the rest, and almost certainly alone; 2d, and the other Mary with companions; 3d, then Salome also with companions) must have left their respective lodging-places, or homes, in the dark.

Joanna, too, leading the second and much larger group, may have started equally early, but from some greater distance.

THE METHOD OF THE EVANGELISTS.

For the specific purpose of establishing an irresistible array of evidence in the mouth of two or more witnesses, the Evangelists, severally, deal chiefly with the testimony of some one particular group, yet refer sufficiently to others, here and there, to show their accounts are purely independent. Indeed, to some

extent they bear the plain evidence of having been formed from independent data and without mutual knowledge or at least specific investigation of all the things related by each other. The hand of Providence is clearly seen in all of this, and the harmony of the gospels as to this day's transactions is thereby made more simple and convincing. Let us therefore continue.

MARY OF MAGDALA FIRST.

St. John, who dealeth more particularly with the testimony of Mary Magdalene, states specifically the time of her setting forth to go unto the Sepulchre as follows: "Now on the first day of the week, Mary Magdalene goeth early in the morning while it was yet dark unto the sepulchre" (John xx. 1) [and St. Matthew, combining the accounts of her visit, and that of the other Mary, locates their arrival (they closely succeeded each other) at the tomb as follows:]

"Now after the Sabbaths* as it was *dawning* † towards the first *day* [morning!] of the week, came Mary Magdalene, and the other Mary to see the sepulchre" (Matt. xxviii. 2). Matthew here refers to

* The Greek *plural* here used! Therefore demanding the FULL force *Ὁπὲ δὲ Σαββάτων*; about *a day and a half*, *Ὁπὲ δὲ*, after the Feast Day Sabbath (Friday), and about half a day, *ὁπε δε*, after the regular week day Sabbath (Saturday) certainly by due proportion after each to such a degree that it was so much after the end of *the* Sabbath that it was far nearer the succeeding dawn than the preceding sunset! and so therefore Matthew in the next words fixes it, for he says as it was † *Ἐπιφωσκούσῃ* — *epiphosko*, lightening, as a harbinger of sunrise! It is useless to resist the force of these words!

what had already taken place at the tomb, and which we have therefore put at its earlier place, while St. John's account of Mary Magdalene goes on from here as follows: "And she seeth the stone taken away from the sepulchre" (John xx. 1). Thus Mary in advance of all, as in all things (aye, last to leave and first to return) came to it, well before sunrise, and had to come close to see at all (the Greek is almost *into*), but she hardly could have seen into it even if she tried; it was too early.

The guards were now gone, the stone too! She saw that at once! But what had happened? The angels chose to hide themselves, at least her eyes were withholden. The account, however, goes on to tell, but first it relates what Mary did: "She runneth, therefore and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him" (John xx. 2).

THE DISCIPLES START FOR THE SCENE.

It is hardly to be presumed that she met these disciples on the way, also coming thither, as for instance in a group somewhat nearer the city, for the account continues that, "Peter therefore went FORTH, and the other disciple; and they were coming to the sepulchre" (John xx. 3), Mary, no doubt, following behind, tired from her first run.

THE OTHER MARY ARRIVES.

In the meanwhile the other women (the group of that Mary who was the mother of Joses) proceeded

on towards the Sepulchre. Now the angel still s there on the displaced bowlder that had closed t tomb (he had evidently concealed himself fro Mary Magdalene!) and when these drew near said unto the women, "Fear ye not; for I know th ye seek Jesus who was crucified. He is not her for he hath been raised up, as he said. Come an see the place where the Lord lay" (Matthew xxvi 5-6). [Now after that they had seen he added] "an go quickly and tell his disciples that he hath arise from the dead; and lo, he goeth before you into Ga ilee; there ye will see him; lo, I have told yo And they went forth quickly from the sepulchre wi fear and great joy; and ran to carry the tidings t his disciples" (Matt. xxviii. 7-8).

SALOME'S PARTY NEXT ARRIVES.

Now when they had gone, there came yet another sub-group, led by Salome.

This is the particular group that Mark selects, th third of the three enumerated in verse 1 of chapte xvi., and which three groups, were it not for the particularization of the other Gospels, would have bee taken for a single group! "And [it was also] ver early in the morning of the first day of the weeks." Ah! *plural* again! wonderful! WONDERFUL! Of cours it was, for it was very early on the first day of the first week of the *seven weeks* that led up to Pentecost! because it was *Wave-Sheaf Day*! Mark could hardly have specified it as the "morrow" after the regula

* This is a *peculiar* Greek plural. It is the word for *weeks* not for Sabbaths, that is here used.

abbath of Passover week more beautifully, nor any more consummately could this secret (until now!) have been concealed between the very letters! It is the true chronological conceptions of the law of weeks exactly! (see Our Race News Leaflet, No. IV., 1893). This is what we call verbal inspiration—TRUTH! But to continue: "They [that is, *these*] came to the sepulchre at the rising of the sun" (Mark xvi. 1). Greek, "*having* risen the sun").

And they said among themselves, Who shall roll away the stone for us from the entrance of the sepulchre? (and when they looked up, for it was lighter now, the sun having risen! they beheld that the stone had been rolled away) for it was very great.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white robe, and they were affrighted. But he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, who was crucified: He hath arisen; he is not here: behold the place where they laid him. But go your way; tell his disciples, and Peter, that he goeth before you into Galilee: there ye will see him, as he saith unto you. And they went forth and fled from the sepulchre, for they trembled and were amazed; and they [these] said nothing to any one*; for they were afraid (Mark xvi. 3-8).

JOANNA AND HER COMPANIONS.

"Now" (quickly succeeding them also as specified) upon the first day of the week came" (very early in

* This may have any one of several meanings *i. e.* until they got back to Galilee' or until they had heard of the appear-

the morning, another portion of the very same string of women who had come originally with the Saviour and his disciples from Galilee) “unto the sepulchre bringing the spices which they had prepared: and certain persons with them.” These are they whose testimony Luke records, Joanna, and her companions from Jerusalem. “But” (of course) “they” (to whom) “found the stone rolled away from the sepulchre, and when they had entered in, they found not the body of the Lord Jesus. And it came to pass, that they were much perplexed concerning this, behold two men stood by them in shining garments: and they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye him that is living among the dead? he is not here, but he is risen: remember how he spake unto you while he was yet in Galilee, saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and on the third day rise again.”

And they (these) remembered his words; and having returned from the sepulchre, they carried and published these tidings unto the eleven and to all the rest. Now Mary Magdalene,—and Joanna, and Mary the mother of James.—and the other women with them.

ance of the Lord himself or they said nothing to anyone on the way, or that day, we are rather inclined to adopt the first suggestion. They notified their Galilean friends when they got back after the Passover or else never mentioned it at all until Mark years after secured their testimony, for they certainly told him or those who conveyed it to him! N. B.—Note that Luke xxiv. 10, does *not* enumerate *Salome*!

ere they that told these things unto the disciples*—
and their words seemed to them as an idle tale, and
they did not believe them (Luke xxiv. 4-11).

PETER AND JOHN ARRIVE.

“Now Peter and that other disciple were both
running together; and the other disciple ran quicker
than Peter, and came first to the sepulcher; and stoop-
ing down to look within he seeth the linen bands lying:
but he went not within” (John xx. 4-5).

“Simon Peter therefore cometh following him
(John xx. 6, part of); and stooping down to look
within, he seeth the linen bands lying by themselves
(Luke xxiv. 12, part of), and he went into the sep-
ulcher; and he beholdeth the linen bands lying, and
the napkin which was upon his head, not lying with
the linen bands, but wrapped up in a place by itself
then went in therefore that other disciple also who
came first† unto the sepulcher, and he saw and
believed (for as yet they knew not the Scripture,
that he must rise again from the dead‡) (John

* “This verse is a general statement of the first sources of
information to the apostles, and may be regarded as a paren-
thesis.” The succeeding verse read in connection with the
preceding one, gives the result of Luke’s investigations, long
after this fact. His narrative does not indicate any acquaint-
ance with the particular circumstances given in Matt. xxviii. 2-4,
or with the details in John xx. 11-18. N.B.—This verse does
not enumerate Salome.

† That is, of the two now under consideration. A distinct
group, though not necessarily the first men (but the first apos-
tles) who had seen the tomb that week.

‡ That is, comprehended not, perceived not its significance.

xx. 6-9). God hath many ways of revealing Himself and they are all personal ways. We all walk "Solitary Way" because of this, for He is a Jealous God, wondrous with love, and prefers to do His wooing. Who can find out the way that Love enters, yet each shall know when He is here and in possession!

The disciples therefore went away again unto their own homes, wondering at what had come to pass (Luke xxiv. 12; John xx. 10).

"MARY AT THE SAVIOUR'S TOMB."

"Now [Jesus] having arisen early on the first day of the week, he appeared first to Mary Magdalene from whom he had cast forth seven demons" (Mark xvi. 9. [the manner of which is explained by John at length, as follows]: Mary had naturally followed back after Peter and John, as they ran towards the Sepulchre, and coming up later, and perhaps after they had left, she remained there. She was now alone, and here the narrative of St. John resumes the thread of her story, as follows:

"But Mary stood without the Sepulchre weeping; while she wept therefore, she stooped down to look into the Sepulchre [no doubt for the first time in so far as she herself was concerned, with ability at least to see into it]; and she beholdeth two angels in white sitting, one at the head, and the other at the feet, where the body of Jesus had lain.

"And they say unto her,

" 'Woman, why art thou weeping?'

"She saith unto them,

'Because they have taken away my Lord, and I know not where they have laid him.'

When she had said these *words*, she turned (her back) backward, and beholdeth Jesus standing by; she knew not that it was Jesus.

Jesus saith unto her,

'Woman, why art thou weeping? Whom seekest thou?'

She, supposing that it was the gardener, saith unto him,

'Sir, if thou hast borne him hence, tell me where thou hast laid him and I will take him away.'

Jesus saith unto her:

'*Mary!*'

She turned (*towards him*) and saith unto him, in Hebrew:*

'*RABBONI!*

(Which signifieth Teacher,† or Master) [and probably she flung herself at his feet and was clinging to him with eager rapture, as the other women did soon afterwards] but Jesus saith unto her,

'Detain† me not for I have not yet ascended to my Father; But go to my brethren, and say unto them, I am ascending unto my Father and your Father, and my God and your God'" (John xx. 11-17).

The Sinai MS.

This is an intense and special form of the word Rabbi, and here the full force of *My Beloved Teacher!* It was a cry bursting with inexpressible joy, rapture and love!

"Cling not to me," "Do not continue to cling" (Donaldson's Greek Grammar, p. 414, Rotherham).

Now he said this because it was the Wave-Sheaf Day itself and already some time after sunrise! I behold, at the hour of morning sacrifice (about 8 a. m. at the Vernal Equinox) when the High Priest would be standing for all Israel with uplifted sheaf, it was necessary for him to satisfy the type in fact, and stand before the throne of God with all those whom he had rescued from the grave.

“And she went and carried the tidings to them that had been with him, as they mourned and wept (Mark xvi. 10). So ‘Mary Magdalene cometh (first) and bringeth the tidings to the disciples, that she had SEEN the Lord, and that he had said these things unto her’ (John xx. 18). ‘Yet they, when they heard that he was alive and had been seen by her, believed not’ (Mark xvi. 11).

HIS SECOND APPEARANCE.

“Meanwhile as they (the other women) were speeding [we suppose towards Bethany] “to carry the news they had gathered from the angels, to the disciples; for there were many Galileans at that feast behold Jesus (himself) met them [also] saying:

“‘All hail!’

“And they came to him, and laid hold of his feet and worshiped him. Then Jesus saith unto them ‘Be not afraid; go your way: carry the tidings to my brethren, that they may go into Galilee, and there they will see me” (Matt. xxviii. 9-10).

THE ROMAN GUARD SUBORNED.

“Now as they were going, behold some of the guard [recovered at last from their terror and air

ss flight away from the locality, retraced their
eps and] went into the city, and carried the tidings
nto the Chief Priests of all that had come to pass.

“And they having assembled, with the Elders, and
ken counsel, gave a large sum of money to the
ldiers, saying, say ye, ‘His disciples came by
ght and stole him while we were asleep;’ and if
is should be heard by the governor we will per-
ade him, and make you secure.”

“And they took the money, and did as they were
structed; and this report has been spread abroad
mong the Jews until this day” (Matt. xxviii. 11-15).

This testimony affords us an important time refer-
nce. It is certain that the Roman *soldiers* (!) placed
a such a duty as they had been, and experiencing
hat they had, would so soon as they recovered
ake all haste to report the facts to those in author-
y. Now it could not have been very long after
nrise when they are reported as going. Compare
att. xxviii. 11, with Matt. xxviii. 9! Both parties
ing at the same time; now refer to verse 8. They
ere running! and verse 7, go quickly, and finally
fer back to verse 1 to see that all this took place about
wn, for the 2d set of women. The fact is the whole
ray of evidence shows that in the time between the
cock-crowing and soon after sunrise all these things
curred! It is utterly in vain to make this testimony
any time save that from dawn, *epiphosko*, to sunrise!
And still more absurd is it (for those who contend
r a Wednesday crucifixion, and so are forced to
ace these events soon after the sundown of Satur-

day) to fetch about the testimony of a Roman guard that they were asleep at sunset! Not even money could have secured such testimony!

THE WAVE-SHEAF.

Now between this time, say half-past six, or seven at latest, and the afternoon, the Saviour was undoubtedly in Heaven! Aye, had mounted to the very heights of heaven, of the highest heavens, and gone far within its very vail! With him he led a vast multitude of captives as a Wave-Sheaf through the vaults On High, for having spoilt the principalities and powers of death, he made a show of them openly whom he had rescued, triumphing over them whom he had defeated in it (comp. Eph. iv. 8 and Col. ii. 15).

Who shall relate to us what psalms those sang whose voices tuned anew! ranged onwards with him in that flight on high!

“The chariots of God are twenty thousand, even thousands of angels; the Lord is among them as in Sinai, in the holy place!

“Thou hast ascended on high. thou hast led captivity captive; thou hast received gifts for men; ye for the rebellious also, that the Lord God might dwell among them” (Psa. lxxviii. 17-18 *et al.*).

And who the acclamations shouted back as the command went forth to spread the portals wide!

“Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the King of Glory shall come in!

“Who is the King of Glory? The Lord strong and mighty, the Lord mighty in battle” (Psa. xxiv. 7-8 *et al.*).

These were the captives he had won by the spear that pierced his side! O God, how wonderfully hast thou wrought! and given gifts to men!

“Now that he ascended, what is this but that he also descended first into the lower parts of the earth! He that descended is the same also that ascended up far above all heavens, that he might fill all things” Eph. iv. 9-10).

But let us draw the curtain on this scene. We may be sure that the story will be told when they come back! told and repeated! for thus Jesus, the Anointed, became the first fruits of them that slept, and saved many upon Wave-Sheaf Day! It is the type and prophecy of that still *grander* Pentecost which, when the harvest comes, will usher in indeed the Feast of Weeks!

WHILE THE DEAD BURY THEIR DEAD, THE LIVING ASCEND ON HIGH.

In the meantime the Jews had performed another most significant ceremony. They had burned the bones and refuse of their Feast! In the Mishna (*Pesachim* vii. 10) we read that the remains, *i. e.*, the bones, etc., of the Paschal lamb, were burned on the 16th of Nisan,* but, if the 16th was a Sabbath (as it was in 29 A.D.), then they were burned upon the 17th! Now these things typified the old habiliments of the

*That is, the day next after the Feast Day, which was always Nisan 15th; as the 15th could fall upon any day of the week, it was usually possible to conform to this custom, but when the “indeed Sabbath” followed the Feast Day, as was the case this year, the matter was delayed for yet another day, and so fell upon the “morrow after the Sabbath.”

Law. The grave clothes out of which the Saviour rose! They had fulfilled their whole mission, so He carefully folded them up and left them in their proper place, for his followers to find, and maybe burn, together with all the other traces of the tragedy—for it had turned into a joy—the kernel of the old grain had indeed perished, but a sheaf of the new and better had been waved.

ON THE ROAD TO EMMAÛS.

Returning, however, to the records, the story of this eventful day is resumed several hours later, as follows:

“And behold two of them were going [they must have started about noon] *on that* SAME DAY to a village distant sixty furlongs from Jerusalem, the name of which was Emmaüs,* and they were conversing together concerning all these things which had happened,† and it came to pass that, while they were

* Now Kuriet el Anab. About $7\frac{1}{2}$ miles west of Jerusalem (Jos. Ant. VII. 6. § 6). The trip seems to cover the period that balances the 3 hours of darkness 72 hours before!

† It is obvious from what follows (verses 22-24) that these two disciples (who, as appears from the 33d verse, were *not* apostles) knew nothing of our Lord himself having been actually seen by Mary Magdalene, or by the other women. They seem to have missed the news. All that they had heard, before they set off from the neighborhood of Jerusalem, was the first information (which had reached them, probably through intermediate channels) derived from some of those who accompanied Joanna, or Salome. The latter appears more probable, as the disciples spoke also of the visit of Peter and John to the Sepulchre, who may reasonably be supposed to have resided near Salome's lodging while in the city.

conversing and reasoning, Jesus himself (disguised, *i. e.*, in another form) drew near (and appeared unto them) and went on with them as they were walking, while going into the country (Luke xxiv. 13-15, Mark xvi. 12). But their eyes were holden so as not to know him.

A CASE IN POINT.

[We ourselves, in illustration of this condition of mind, were but lately (1894) let into a similar state, in a very remarkable manner. We had formerly (1868-9 A.D.) been a student at Trinity College, Hartford, Conn., where Professor Huntington taught Greek. We knew him well and he us. That was 25 years ago. Now passing through State street, New Haven, Conn. (on Sept. 17th, or day before yesterday!) we saw Professor Huntington, as we supposed, approaching, and greeted him most cordially as such! He laughed, and said he was not the man! "Well, who on earth are you?" said we. "Why, do you really mean to say you don't know me?" he replied. "No, I have no idea at all who you are; do I know you?" "Why, certainly," said he! Then we asked again, and he told us, "I am Dr. Lindsley" (one of the best known physicians in the city, well known to us, for we had often called socially and been entertained at his house!). We had a long talk over the occurrence. He said he had been taken for Professor Huntington hundreds of times (the Professor seems formerly to have had a parish in New Haven), but this particular case of disappointed accostation

was the most remarkable he had ever known, as its correction failed to make the real man known to us! The solution is that so positively had we *set our mind* to the fact that Professor Huntington was before us, that when corrected we simply could not see Dr. Lindsley until he “revealed” himself to us! Now reverse the matter. These disciples had *seen* the Saviour crucified, and knew he had been buried; they had heard his tomb was empty, that morning, but they did not dream, nor believe, that he was alive again (that is, *their mind was set*; just as Mary Magdalene’s had been, and ours as to Prof. Huntington).

When, therefore, Jesus joined them, they could not see *him* (as Jesus!) it makes no matter how close the resemblance was, if there was any, and we suppose it was *perfect*! It appeared to them another form in spite of that, or the form appeared to be, of course, another man; for their mind had no basis upon which to judge otherwise. Jesus had to reveal himself by some method which would break up their cerebral condition, and re-associate their ideas on *himself*!

He did it in the breaking of bread! and lo, he vanished. Verily, it was Christ himself! How easy all this is, even to our own dull and yet familiar experience! And who of us has not had sufficient light to understand! Let us, however, not anticipate further.]

EXPLICIT CHRONOLOGY.

“And he said unto them, ‘What are these things on which ye are conferring with one another, as ye

walk, and are of sad countenance?’ And the one whose name was Cleopas, answering, said unto him,

“‘Dost thou only sojourn in Jerusalem, and yet not know the things which have come to pass in it in these days?’

“And he said unto them, ‘What things!’* ”

“They said unto him, ‘Those concerning Jesus of Nazareth, who was a prophet, mighty in deed and word before God and all the people; and how the Chief Priests and our Rulers delivered him up to condemnation to death, and crucified him. But we trusted that it was he who is about to redeem Israel. And beside all this, to-day is the third day since these things were done.’ ”

Now, what possible evidence could be adduced before a court of law, with jury from the common people, better than this, to show that “same day” was resurrection day, and, if it was “the third day since,” and “the first day of the week” (Sunday) then “these things” must have occurred on Thursday, for a Sunday only, is “First Day” and the “third day since” any particularized Thursday, and *vice versa*!

In Rotherham’s excellent version this is rendered, “But indeed, even with all these things, to-day brings on a third day—the same! since these things happened. Nay, certain women also from among us made us beside ourselves; going early into the tomb,

* What perfect judgment of human nature! and its mental constitution, all this implies! and how true upon its very face this most natural relation!

and not finding his body, they came saying that even a vision of messengers they had seen who were affirming him to be alive. And some of those with us departed unto the tomb, and found it, according as the women said; him, however, they saw not."

The literal translation of the 22d verse according to the Diaglot is: "But beside all these, third, this day, goes away to-day, from of which these* occurred." Now *Thursday* being the day on which these things occurred, Friday was the first day that went away from them or followed them; Sabbath was the second, and Sunday, this day on which they were conversing, was the THIRD day following or going away from them. The human language could not more specifically designate Thursday as the day of *all* these things, *i. e.*, of the arrest, crucifixion, death and burial, except by specifically stating it in its own terms, *i. e.*, as the fifth day of the week.

It was on Sunday that the disciples said, "To-day is the *third* day *since* these things" (Luke xxiv. 21), hence Saturday was the *second* day since the crucifixion; Friday was the *first* day *since* the crucifixion; therefore, these things (the taking, crucifying, etc.) took place on Thursday. The Greek word *apo* gives the correct idea; it has the same force as *since* in English. *Apo* always connects with a past event, hence *apo* conveys the idea that Sunday (3d), Satur-

*That is, "From the day of occurrence of these things." There can be no doubt that the three successive Greek words (*τρίτην third, ταυτην this, ἡμεραν day*) are all in agreement, and mean THIS THIRD DAY.

day (2d), and Friday (1st), are connected with a past event, to wit: Thursday. Again in Acts x. 30, "Four days ago," *apo* occurs, and proves the four days to have been before the one on which the conversation occurred, or that the conversation was on the 4th day *after* the fasting had occurred.* Again, "Jesus when predicting his death and resurrection uses *apokteino* with his resurrection; *apo* "from," *kteino* "to kill," which simply means *from* or *after the killing*, he would rise again the third day (Matt. xvi. 21, xvii. 23; Mark viii. 31, ix. 31, x. 34; Luke ix. 22, xviii. 33); and in every instance *apokteino* is connected with the slaying of the Lamb of God." In the face of the word *apokteino*, it is in vain for any one to contend that the measure is from the "burial" rather than the *killing*! (Atkin's Tract on Good Friday).

The literal rendering of Mark viii. 31, is as follows:
 “And – he – began – to – teach – them – that – must –
 the – son – of the – man – many – things – to – suffer –
 and – to be rejected – of – the – Elders – and – of the
 – High Priests – and – of the – Scribes – και αποκτ-
 and to be
 ανθηναι, και μετα τρεις ημερας αναστηναι.”
killed and after three days to stand up.

Manifestly, therefore, the measure is to be made from the *killing* which legally began at his condemnation and surrender to the execution. In fact it dates from the *de jure* condemnation to be killed before Caiaphas, very early in the morning of Thursday, as

*See the Journal as set forth in Our Race News-Leaflet, February, 1894.

well as from the *de facto* permission thereto of Pilate somewhat later, and certainly not later than from the first literal act of execution which took place at about 9 o'clock a.m.! The context of the whole verse clearly throws the 3d day-measure back to the *rejection* of the Elders and High Priests, and Scribes and Sanhedrim severally and successively assembled, we doubt not that this* was exactly 72 literal hours before the moment of resurrection!

The force of Mark ix. 31 is similar, for therein he taught his disciples that the Son of Man is being delivered up into the hands of men.

“καὶ ἀποκτενοῦσιν αὐτὸν καὶ ἀποκταν-
 and afterwards they will *kill* him, and after having
 θεὸς τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.”
 been *killed*, the third day he will rise.

Too much is made of the word *after*. The Vatican Codex is the only one that contains the word *after* in reference to the 3d day, and even if all of them contained it, its force would have to be squared down to the limitations of all the other texts concerned.

Again, in Luke xxiv. 20-21, the measure is mathematically to be thrust back to the moment he was “*delivered up* to a sentence of death” BY THE RULERS (very early Thursday morning) quite as much as to the instant of crucifixion, 9 a. m. Thursday, and not at all to be measured from the death instant (3 p. m.) and

* John xix. 11. Caiaphus here referred to as the captain of the vessel that threw Jonah overboard into the sea, out of which Rome had come up, and of which she was the exponent. The crew, by his advice, found the death of Jonah expedient,

least of all from the burial (probably 4:30 to 5:30 p. m., and certainly well before sundown).

NEARING EMMAÜS.

But to return to our log-book. Now these men, as they drew nigh to Emmaüs, continued, so full of the wonder of it were they:

“Moreover also certain women* from among us made us astonished, who were early at the Sepulcher, and not having found his body, they came, saying, that they had also seen a vision of angels, who say that he is alive. And certain of those† who were with us went away to the Sepulcher, and found it even so, as the women had said, but him they saw not.

JESUS OPENS THE SCRIPTURES.

‘And he said unto them, ‘O dull of understanding, and slow of heart to believe in all things which the prophets have spoken! Was it not necessary for the Christ to suffer ‡ these things, and to enter into his glory?’§ And beginning from Moses and from all the Prophets, he interpreted unto them the things written concerning himself in all the Scriptures.‖

* The other Mary’s or Joanna’s party.

† Peter and John, evidently.

‡ He had suffered them on Preparation Day as it behooved the Lamb of God” (whom God had provided for himself) to offer!

§ He had entered into his glory that very morning when he, High Priest as he was, waved the “Sheaf of Souls” who had put on immortality or had been clothed upon therewith, on high!

‖ What an experience! How their hearts *must* have burned! How set their minds must have been, by circumstances, into

“And they drew nigh unto the village whither they were going: and he showed the purpose of going on further. But they constrained him,* saying, ‘Abide with us; for it is toward evening (*hesperia*) and the day declineth,’† and he went in to abide with them. Now it was about three o’clock, when *opsia* begins. And when it came to pass, as he was at table with them (soon after), he took bread, and blessed, and having broken gave unto them.‡ And their eyes were opened, and they knew him: and he disappeared from them.

“And they said to one another, ‘Did not our hearts burn within us while he talked with us on the way, and while he opened to us the Scriptures?’ and they rose up that same hour” (Luke xxiv. 16-33) and started back to Jerusalem to carry the tidings to all concerned

a condition of blindness. This is wonderful testimony! The *Codex Beza*, and one of the *Itala*, have the word *veiled*, or *blinded*, instead of burned.

* No wonder! who would not have made the effort, when thrown in company with such a fellow traveler?

† It could hardly have been later, for they got back to Jerusalem that very day!

‡ This would seem to prove that the Lord’s Supper had other guests at it than the mere Apostles; for these men were not apostles and how could they have *recognized* him had they not been at the Last Supper? There perhaps were others, and these among them, though the ceremonies may have related to the apostles only. However, Jesus had often broken bread in public, and the fame of that last supper had identified him with the way, and ceremony, so they may not have been there. They knew him by it, that is all-sufficient. The breaking of Bread upon this occasion seems to have balanced at 72 hours from his death on Thursday!

Now it is likely that somewhere between that time and their own arrival at Jerusalem well precedent actual sunset, the Lord appeared unto Simon who Cephas, as referred to later on, and as duly touched for by St. Paul (I. Cor. xv. 5). This particular disclosure of himself to Peter seems to have been just 72 hours from his being taken from the cross on Thursday! The news was at once carried, by the disciple himself, we suppose, to the rest of the eleven (or ten not counting Matthias) and before the Emmaüs people got back was already well known and being discussed among them.

“When therefore it was evening on that day, the first of the weeks* and the doors, *of the place*, where the disciples were assembled having been shut for fear of the Jews” (John xx. 19, part of) they began to discuss all these things. And all over the city, wherever the friends of Jesus were, we may imagine a similar gathering together, here and there in groups. But the disciples were evidently in that upper chamber which they had taken for the Feast. Now the two from Emmaüs, who “returned to

* The Plural again, referring to the Pentecostal count now begun! and the whole sentence showing *clearly that it was not yet sunset!* but rather only shortly after 3 p. m. when Matthias “evening” (or as we say, afternoon) properly begins, *i.e.*, after the evening sacrifice! The day was of course declining, *hesperia* was, colloquially speaking, at hand. But it was not yet supper time; they had merely gathered there for fear of the Jews, as already perhaps they were aware of the false charges that had been circulated against them by the soldiers and the High priests (see Matt. xxviii. 13!).

'Jerusalem" (Luke xxiv. 33), must have arrived before sunset; they certainly ran and made as good time as they could, and seem first to have repaired to their own abode, and to have related their adventure to their special group of friends, for as Mark relates it, "they went back and carried the tidings unto the rest, neither did they believe them" (Mark xvi. 13). This perhaps was about 72 hours from some prominent feature of his burial, the rolling of the stone against the mouth of the tomb and the departure of Joseph.

Then they came afterward, "and found the Eleven gathered together, and those that were with them saying, 'The Lord hath arisen indeed, and hath appeared to Simon.' And they related the occurrences on the way, and how he was known by them in the breaking of bread" (Luke xxiv. 33-35). But it was now about sunset, and supper time, "And while they were saying these things (Luke xxiv. 36) as they were at table, Jesus himself came and stood in the midst of them, and he saith unto them, 'Peace be unto you'" (John xx. 19; Luke xxiv. 36; Mark xvi. 14). But 72 hours before that all but Magdalene had left him bound and hastily embalmed, and buried, in a closed-up tomb! for it was sunset!

1 Monday, Nisan 18th, March 21st. 2

Feast of Unleavened Bread. Fourth day. "But they being terrified and affrighted, supposed that they saw a spirit. And he said unto them, 'Whom

* This cannot refer to the Eleven, but to those alone from whom Mark secured his evidence.

ye troubled? And why do doubting thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have" (Luke xiv. 37-39).^{*} And so he "upbraided them with their unbelief and hardness of heart, because they had not believed them who had seen him after he had been raised" (Mark xvi. 14).

"And having thus spoken, he showed unto them his hands and his feet, and his side" (Luke xxiv. 40; John xx. 20). "And while they yet believed not through joy, and wondered, he said unto them, Have ye here anything to eat?' and they gave him part of a broiled fish, and of a honeycomb, and he took some and ate before them"[†] (Luke xxiv. 41-43). The disciples therefore were glad when they saw the Lord" (John xx. 20). At last the interview was over. "Jesus said therefore to them again, 'Peace be unto you,' as the Father hath sent me, I also send you. And when he had said this, he breathed on them, and saith unto them 'Receive ye the Holy Spirit: whosoever sins ye forgive, they are forgiven unto them; and whosoever sins ye retain, they are retained' (John xx. 21-23). [Jesus vanished']

^{*} It was Jesus, and in his proper specific selfhood, an eternally living soul. He was not a spirit, nor in a spirit form; he was in his human form Divine; a glorified body; hence, as Paul says, a spiritual body, yet not a spirit, for it hath flesh and bones.

[†] Here is a literal fact, which it will do many (who have usual theories as to food) good to ponder; a servant can readily improve upon his master! Be not presumptuous, eat and give thanks!

“But Thomas, one of the twelve,* he that was called Didymus was not with them when Jesus came” (John xx. 24). When he arrived, therefore, “the other disciples said unto him, ‘We have seen the Lord.’ But he said unto them, ‘Unless I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I shall not believe’” (John xx. 24–25).

- | | | | |
|---|------------|------------------------|-----------------------|
| 2 | Tuesday, | Nisan 19th (Mar. 22d), | 5th day of the Feast. |
| 3 | Wednesday, | “ 20th “ 23d, | 6th “ “ |
| 4 | Thursday, | “ 21st “ 24th, | 7th “ “ |

An High Day, or Sabbath of Holy Convocation, with which the Feast of Unleavened Bread terminated at its sunset ending.

- | | | | |
|---|----------|-----------------------|---|
| 5 | Friday, | Nisan 22d, Mar. 25th, | 6 |
| 6 | Sabbath, | “ 23d, “ 26th, | 7 |

This was the 1st Sabbath of the Seven Sabbaths by which they kept account of the seven weeks terminated up to the Feast of Weeks, or Pentecost.

- | | | | |
|---|---------|-------------------------|---|
| 7 | Sunday, | Nisan 24th, March 27th, | 8 |
| 8 | Monday, | “ 25th, “ 28th, | 9 |

“And after eight days† his disciples were again

*Twelve prospectively, counting Matthias, who was one of the twelve before John wrote, and may have been a witness to the matter with the eleven. The bones are fairly counted before yet all of them were! or else the twelve refers to the original enumeration, Judas being permanently missing.

† These are to be reckoned *from* the Day of Resurrection with which the preceding recital begins (Luke xxiv. 13–43; John xx. 19–23; Mark xvi. 14). The force of the Greek is “within eight days,” reckoning from the incident itself. It appears to mean “on” the eighth day thereafter. This would be at

within, and Thomas with them. Jesus cometh after the doors had been shut; and he stood in the midst, and said, 'Peace be unto you!' Then he said to Thomas, 'Reach hither thy finger, and behold my hands; and reach hither thy hand, and put it into my side; and be not unbelieving but believing.' Thomas answered and said unto him, 'My Lord, and my God!' Jesus saith unto him, 'Thomas, because thou hast seen me, hast thou believed? blessed are they who have not seen, and yet have believed'' (John xx. 26-29).

"Now many other signs, therefore, Jesus wrought in the presence of his disciples, which are not written in this book (*βιβλίον*, parchment roll); but these are written that ye may believe that Jesus is the Christ the Anointed One!) the Son of God, and that believing ye may have life through his name"* (John x. 30-31).

The Feast of Unleavened Bread being now well

close of the next Sunday, and at the beginning of Monday, reckoning in the same manner found to be necessary in dealing with the Chronology of the Resurrection itself.

* It seems to some as if St. John intended to close his Gospel here, and with these words, but that he subsequently added the twenty-first chapter, relating an appearance in Galilee not mentioned by the Synoptics. Whether supplementary or not and the authenticity of the whole chapter has been warmly questioned, "there is abundant reason to attribute it to the apostle" (see argument well stated by Kuinœl), and the incident related fits beautifully into the scheme as revealed by the chronological analysis now in hand. This will appear when we reach the proper place to discuss it.

over, all the strangers were leaving the city. Indeed all through the Passover week (after the Feast Day itself) it was the custom to depart, and this year we should judge they were only too glad to get away as soon as possible! However, beyond the ceremony of that Sabbath (March 26th, Nisan 23d), which was the 1st of the 7 that preceded, and led up to Pentecost, there could have been little to interest the multitude.

Although the interval between Passover and Pentecost was relatively short, it was the custom of the people to return home between times, and the Galilean disciples of the Saviour of course lost no time in getting home. There was a tryst to keep with Him whom they had loved and followed! the place and time appointed by himself! and there was much to relate to those who had been unable to come to the feast.

9	Tuesday,	Nisan 26th,	March 29th,	10
10	Wednesday,	" 27th,	" 30th,	11
11	Thursday,	" 28th,	" 31st,	12
12	Friday,	" 29th,	April 1st,	13
13	Sabbath,	" 30th,	" 2d,	14

The 2d Sabbath of the Seven Weeks, in the count to Pentecost.

II. Sacred, 8th Civil month.

14	Sunday,	Zif 1st,	April 3d,	15
"Now the eleven* disciples [also] departed into Galilee"				

* Matthias is not enumerated even by implication. It is fairly to be judged, however, that he met the Saviour with the rest at the appointed place. So likewise we suppose the women of the apostolic party went, and Mary, the Mother

lee [looking as their objective] to the mountain where Jesus had commanded them to go" (Matt. xxviii. 16). The summons, as we have already seen, was a general one to all concerned, and we presume they were keeping the same tryst appointed to the Galileans. St. Matthew alone of the evangelists records the matter at all, and he only briefly. St. Paul, however, clearly alludes to it, and St. John to collateral incidents that seem to have preceded the meeting. We neither know the route they took nor when they left; we only know they got there according to the testimony, and had much experience. One hundred and twenty miles would cover the longest route to any destination in the section named, and a week was more than ample for the journey, while a day's walk after that would certainly have taken any of the scattered disciples to the appointed place.* Now around the Lake of Tiberias the apostles were at home, and we suppose they took the quickest, and the quietest journey thither that was possible, for they were now "suspects" among the Jews, "marked men," and were already taking heed of caution in all of their movements.

There is but little doubt in our own mind as to the site selected and appointed by Jesus for this important meeting, and although we do not know that its eminent appropriateness has appealed to any of our

our Lord, in fact all who could; one straineth not the latitude of his imagination in premises like these.

* Seventy-five miles if to Cana, one hundred and twenty if to Mount Hermon.

predecessors, we think it clearly indicated by the Sacred calendar! Let us hasten to it:

15	Monday,	Zif 2d,	April 4th,	16
16	Tuesday,	" 3d,	" 5th,	17
17	Wednesday,	" 4th,	" 6th,	18
18	Thursday,	" 5th,	" 7th,	19
19	Friday,	" 6th,	" 8th,	20
20	Sabbath,	" 7th,	" 9th,	21

The 3d Sabbath of the seven weeks in the count to Pentecost. A rest somewhere upon the way, else they had arrived in Galilee! If, however, they had delayed at Jerusalem until this time, which is hardly probable, the start had to be made early the next week, for the minimum duration of their stay in Galilee, and the appointment they were aiming to keep, leaves us little further margin! We think they were with their friends in Galilee upon this day, and that they got out of the hostile city of Jerusalem into the neighborhood of the dates selected above. Let us move on:

21	Sunday,	Zif 8th,	April 10th,	22
22	Monday,	" 9th,	" 11th,	23

Now several of the disciples spent some of the days upon the shores of the Sea of Tiberias. They were chiefly fishermen, and the proximity of their former haunts no doubt suggested at least a temporary return thereto. At any rate, one evening towards sundown, they entered into a boat and went out to spend the night in fishing. We are disposed to assign the incident to the date now reached. Let us note John's account of what transpired:

“After these things Jesus showed himself again to the disciples at the sea of Tiberias, and he showed himself thus: There were together Simon Peter, and Thomas, who was called Didymus, and Nathaniel, who was from Cana of Galilee, and the sons of Zebedee, and two others of his disciples. Simon Peter saith unto them, ‘I am going to fish’; they say, ‘We also are going with thee.’ They went forth and straightway entered into the boat’ (John xxi. 3). We now lose track of them until the next morning, and in the meantime have somewhat to say about the date in question, which was:

23 Tuesday, Zif 10th, April 12th, 24

The modern Jews celebrate the Translation of Elijah upon this day with a Fast. It was the 24th day of the true count (that year) to Pentecost, and on it those who had been ceremonially unclean at the late Passover were required to select a lamb, keep it up to the 14th of the month, slay it, and eat it on the 15th, and so be free from the penalty of violating the first Passover.* A month before some of them had attended the supper in Bethany at the house of Simon, and had seen Mary break the alabaster box and pour the precious ointment on the Saviour’s head and feet.

How much had transpired since that day! How wonderfully had all things come about! But Judas, one of the twelve, had broken out of the net with which they were to catch men! Would they ever fish for them now? They hoped, no doubt, they would have better luck than they were having that

* And all this had to be done at Jerusalem.

night if this was yet to be. Now in the original the arithmography of "*the net*" το δίπτυον is 1224 , or 8×153 ! Even this Magdalene to whom we referred, Μαγδαληνή, is 153 ! She typified the church, those whom Christ really came to save,* for whom he died once filled with sin, now cleansed, once obsessed with a heptade of devils, but now full of God's graces.

In a similar manner the Hebrew expression, Sons of God, *Beni-ha-Elohim*, is 153 . Now while the Bible is full of this number, yet it only occurs upon the surface thereof once—as it were brought to the shore and counted after all the toil is over! St. Augustine found that 153 is the 17th triangular number, *i. e.*, the number obtained by adding all the numerals from 1 to 17 inclusively! "Now 17," he says, "is the 10 of the commandment and the 7 of the spirit; it signifies, therefore, those who through the spirit are enabled to fulfill the commandment. But as 153 is the sum of all numbers from 1 to 17, it is an expression of *all* who through the spirit fulfill the commandment; in other words it is the number of the finally redeemed." Now as such it is 9×17 , hence 17 is its chief prime root, and this is the price that Jeremiah paid for the right of redeeming Anathoth. And so we might go on, following and enlarging upon what Dr. Milo Mahan sets forth in his *Palmonia* and so fill a Study with it and yet fail to set forth all it means. But not even "fishers of men" can expect any whit of success unless they follow the direction

* To save *first*, that with it as an instrument he might save and seal, draw, all other men unto him.

of the Lord! There is but one side of the ship from which to work and that is *the right side!* let us continue and discover how the fishermen found out this fact. St. John goes on:

“And in that night they caught nothing. But when early morning had now come Jesus stood upon the shore; yet the disciples knew not that it was Jesus! Jesus saith therefore unto them, ‘Children, have ye anything to eat?’ They answered him, ‘No.’ And he said unto them, ‘Cast the net on the right side of the ship, and ye will find.’ They cast, therefore, and they were no longer able to draw it for the great multitude of fishes.*

“That disciple whom Jesus loved saith therefore unto Peter, ‘It is the Lord!’ When, therefore, Simon Peter heard that it was the Lord, he girded on his upper garment (for he had on his under ones only†) and cast himself into the sea. And the other disciples came in the vessel (for they were not far from land, but about 200 cubits) dragging the net with the fishes. When, therefore, they had come out upon the land, they see a fire of coals lying, and a fish lying on it, and bread.

“Jesus saith unto them, ‘Bring of the fishes which

* Verily, heaviness may endure for a night, but joy cometh in the morning! This shadoweth forth the night that was coming in the church, a night of fruitless toil—wherein no man could work. Yet there were fish enough! and Christ knew where they lay. Surely when the net is cast at his command and drawn to shore the toil will not be finally in vain!

† “He was naked.” The Jews called one naked who was clothed only in his undergarments.—*Newcome.*

ye have now caught.' Simon Peter went aboard, and drew the net to the land full of great fishes,

A HUNDRED AND FIFTY AND THREE.

And though there were so many, the net was not broken (John xxi. 4-11).

"Jesus saith unto them, come and breakfast. But none of the disciples durst ask him, 'Who art thou?' knowing that it was the Lord. Jesus cometh, and taketh bread, and giveth them; and in like manner the fish. (This was now the *third** time that Jesus showed himself to his disciples, after he had arisen from the dead)" (John xxi. 12-14).

"When therefore they had dined [eaten], Jesus saith to Simon Peter, 'Simon, son of Jonah, lovest thou me more than these do?' He saith unto him, 'Yea Lord, thou knowest that I love thee.' He saith unto him, 'Feed my lambs.' He saith unto him

* It is on account of enumerating this as "the *third* time," that we are forced to place this particular narrative ahead of the meeting Jesus had appointed with the Eleven, and with all the other disciples. John cites the first three instances in which he appeared to the apostles; as he appeared to them on the Mount in Galilee also, and then again the final appearance on their return, this manifestation on the shores of the Sea of Tiberias precedes the special semi-public meeting we are now to consider. That there may have been numerous unrecorded manifestations we have no doubt. It was not the aim of Inspiration to present the whole story of the Saviour's life; the details are cut down to the very minimum, and the argument of truth is left to stand or fall in the mouth of two or three witnesses, each as to two or three incidents alone. The fact of the resurrection is as well established by this testimony as it would have been had volumes been transmitted to us.

again the second time, 'Simon, son of Jonah, lovest thou me?' He saith unto him, 'Yea, Lord! thou knowest that I love thee.' He saith unto him, 'Tend my sheep.' He saith unto him the third time, 'Simon, son of Jonah, lovest thou me?' Peter was grieved because he said unto him the third time, 'Lovest thou me,' and he said unto him, 'Lord, thou knowest all things, thou knowest that I love thee.' Jesus saith unto him, 'Feed my sheep. Verily, verily, I say unto thee, when thou wast young, thou girdedst thyself, and walkedst whither thou wouldst; but when thou shalt be old thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not!' Now he said this, signifying by what death he should glorify God. And having said this, he saith unto him, 'Follow me.'

"Now Peter, turning about, seeth the disciple whom Jesus loved following (who also leaned on his breast at the [last] Supper), and said, 'Lord, who is he that delivereth thee up?' Seeing him Peter saith unto Jesus, 'Lord, and what shall this man do?' Jesus saith unto him, 'If I will that he remain until I come, what is that to thee? follow thou me.' This report, therefore, went forth among the brethren, 'That disciple dieth not.' Yet Jesus said not unto him, 'He dieth not,' but 'If I will that he remain until I come, what is that to thee?'

"This is the disciple who testifieth concerning these things, and who wrote these things; and we know that his testimony is true.

"Now there are also many other things which Jesus

did, which, if they should be written one by one I think that not even the world itself would contain the books written" (John xxi. 15-25). Here endeth the Gospel according to St. John.

The presence of Jesus in Galilee was thus announced unto the eleven. Whether he appeared to others, group by group, and so in turn to all who were his own indeed, is not upon the record, the which only concerns itself with sufficient and selected proof set forth with brevity. We presume he did appear to many others, and have no doubt but that he showed himself unto his mother in her loneliness. Now the silence of the record hereupon is very significant. She was his Mother, that is all, and it is enough! for therefore only she is blessed among women!

24	Wednesday, Zif	11th,	April	13th,	25
25	Thursday,	"	12th,	" 14th,	26
26	Friday,	"	13th,	" 15th,	27
27	Sabbath,	"	14th,	" 16th,	28

The fourth Sabbath of the seven weeks in the count towards Pentecost. All of these "weeks" in the year of the Crucifixion, ran beautifully, that is in their normal way, from Sunday to Saturday respectively, and we have now reached the 28th day of the true count, or Homer (as it was called). The modern Jews reckon the count from the 16th of Nisan, it being the morrow of the first day of the Feast of Passover, which while of course it was a ceremonial Sabbath, is clearly not the one contemplated in the law *as written* and for the purpose written! *i. e.*, from

which to estimate the day of Pentecost! There are no exceptions to the law of Leviticus, and we have simply shown that the count should run with the literal weeks, estimating from "the morrow" of the weekly Sabbath of the Paschal week, and not from the ceremonial Sabbath.*

In this matter as in others, the Jews have made the Levitical Law of none effect by their traditions. The Sadducees and Pharisees had opposing systems of reckoning and the system that survived after the destruction of Jerusalem, is the wrong one!

But this is not a point which we desire to re-open. We are endeavoring not only to sum up the testimony of the Evangelists, and to harmonize their statements in their due sequence, but chronologically in every sense of the word, and to make the matter fit appropriately to the types. Here then was the first monthly anniversary of the crucifixion, 14th of Nisan to the 14th of Zif., one month! Two 14s had transpired ($2 \times 14 = 28$ days) on the Homer, or count to Pentecost, and now, behold, it was the Preparation day for the Second or Little Passover. If any of them fell under its ceremonial requirements they were too far away from Jerusalem to keep it, and yet they were there in Galilee, by the direct commandment of One who had kept the law in full for them! Full of understanding as they were (and they only typified *our* own dullness!) we cannot help picturing

* Compare for importance, and suggestion, Study Number eight, pages 30, 68, 115, and see particularly Our Race News Leaflet No. IV., pp. 9-11.

to ourselves their thoughts as the Scriptures in their typical sense, and the astounding fulfillments they had witnessed, began one by one to dawn upon them.

But let us continue. The 14th of Zif is an important date, the Preparation Day for the little Passover, the counterpart of the 14th of Nisan. And we believe that all among the Christian Jews of that immediate neighborhood and generation were now let into the interior significance of this secondary feast. Every year in Old Judea there must have been many who were called upon to keep this particular day rather than that of Nisan, because of some ceremonial exemption, or unforeseen circumstance that prevented them from keeping the regular Passover.* When such circumstances obtained they selected a lamb upon the 10th of Zif, kept it up until the 14th thereof, slew it and ate it on the 15th, and so were free. But all this had to be done at Jerusalem!

Now it is probable that the "upward of five hundred brethren at once, of whom" St. Paul stated to the Corinthians "the greater part remain unto this present, but some are fallen asleep" (I. Cor. xv. 6) experienced the blessing of seeing the Risen Lord on the 15th of Zif.

Not a few of them had actually become ceremonially unclean through friendly offices to him while dead, and many more of them probably under the excite

* The whole nation had once before been called upon to keep this Second Passover (II. Chron. xxx. 1-27; note 15'). It was in 3279 A.M. ($4027 - 3279 = 748 = 2 \times 11 \times 17 + 2 \times 11 \times 17 = 365 + 354 + 29$).

nt of that dreadful and disgraceful Nisan had
erly neglected to consummate all the ordinances.
ke Aaron on the day his sons were slain they could
, mayhap dared not eat the regular feast. So
to this meeting, now that he was alive again for
ermore, and as an eminently appropriate date on
ich to demonstrate the fact, we believe that pre-
us to leaving Galilee he had actually bidden them
ne, and that to Galilee rather than at Jerusalem
elf. For being now alive and not dead there was
esson of release from the old law to be taught
m. What dates then more typically appropriate
n these for all concerned? and what place better
ted than this chief scene of his ministry, the local-
where he had found the apostles, and the very
tre of the region wherein his real disciples chiefly
elt! Perhaps, too, it was upon the mountain back
Cana of Galilee itself, less than a Sabbath day's
rney from the town, the scene of his first and sec-
l miracles among them! Indeed, the designated
appointed appearances of the Saviour in Galilee
m likewise to have had two phases, for it is im-
bable that the time appointed for his meeting
h the apostles themselves was exactly the same as
t on which the 500 Galileans came together as he
commanded! *

We take it, therefore, that of the two *appointed* Gal-

If the apostles came to that same appointment, it must
e succeeded the appearance at the Sea of Tiberias, for John
this latter the *third* time, in which case there are also
r difficulties in the summing up of the testimony.

ilean manifestations, he showed himself officially to the apostles; that the manifestation was up the mountain back of Cana of Galilee (less than Sabbath day's journey from the town), and that was called for by the types themselves!* For as the dead must bury the dead, and are unclean therefore they must keep the Second Passover; and if Christ arose not then was their faith in vain, and it would be useless for the unclean to go out and preach the Gospel of Life and Resurrection! This is the gist of Paul's philosophy, and is the interior teaching of the two Galilean manifestations. But if he actually arose, as these Galilean witnesses attested, then their gospel was with power! Now Matthew's account of the first of these meetings is very brief, and St. Matthew gathered up some little more of his discourse there.

"And when they saw him they worshiped him but some doubted!† Then Jesus, coming near,§ spoke to them, saying, 'All power is given unto me in heaven and on earth' [Matt. xxviii. 17-18]. Go [Matt. xxviii. 19; Mark xvi. 15] into all the world and preach the gospel to every creature [Mark xvi. 15], and disciple all nations, immersing them in

* Of course it *may* have been on Hermon's Dew-Cap that this grand event occurred; we suggest Cana's Mount of Olives, however, because of its centrality, and its fittingness as the scene whereat to end what he had begun at its famous wedding feast.

† The manifestation was probably with power, and transfiguration, and ‡ those who doubted may have hesitated at recognizing that same Jesus in so new a light; § therefore, it is said he came "near," to show them it indeed was he, etc.

the name of the Father, and the Son,* and the Holy Spirit; teaching them to observe all things whatsoever I have commanded you [Matt. xxviii. 19-20]. He that believeth and is immersed will be saved, but he that believeth not will be condemned. And these signs shall accompany them that believe: In my name they shall cast out demons, they shall speak with new tongues, they shall take up serpents; and if they drink anything deadly it shall not hurt them; they shall lay hands on the sick, and they shall cover [Mark xvi. 16-18]. And lo, I am with you always, unto the end of the age'" (Matt. xxviii. 20). Here endeth the Gospel of St. Matthew.

THE CHURCH CONVINCED.

28 Sunday, Zif 15th, April 17th. 29

The Second or Little Passover Day. Now it is on this day "that," pursuing the fulfillment of the types, and his promise to the Galileans, we believe that he has been seen of above five hundred brethren at once (I. Cor. xv. 6).

* Verily, "If Christ be not risen why are ye immersed for the dead?" which is to say, "If the dead rise not then is Christ not risen, and if Christ be not risen it is in vain that ye be immersed in his name!" How dreadfully are those mistaken who, misunderstanding a text so plain as this, think it implies that the primitive Christians practiced post-mortem baptism of their dead! Verily, verily, O Israel, thou, too, like Judah of the elder day, art making the Scripture to be of none effect all by thy traditions, aye! worse than this, art practising as many wickednesses of actual *commission*, as by thy omissions thou art guilty of! Yea, these be the latter days indeed, O Church of Indigo!

As to what specifically occurred we do not know. The gospels are entirely silent on it. St. Paul also alludes to it thus in this brief sentence. They saw him who was crucified, dead and buried, and beheld him who was alive again! him for whom many of them had absolutely foregone the privileges of the Passover, and by assisting at his obsequies and by subsequently entering his tomb, had ceremonially cut themselves off from the congregation, him they now welcomed from the snare of death! No need for them to be at Jerusalem to-day to pay the tardy law its debt.

Indeed, their presence here upon the Mount of Cana of Galilee was surer test of faith in God! and as they saw it now, themselves had helped to satisfy the law itself a month ago! for as the priest who serveth the altar on the Sabbath doth not violate the Sabbath, so they who had prepared the Lamb that was slain and laid it on the Altar of the Earth, were ceremonially free indeed. And now that it was plain that Jesus was himself the Real Passover, it was equally clear that they themselves were free, even from constructive taint! Verily, the Little Passover also was thus fulfilled and done away with, for he who had arisen was the Sign that all shall rise, as they were, as it were, already raised in him. For if the children of the old Adam died, as it were, well before we were born, being in our Father's loins, how much the more are those who are in Christ already raised from the dead. The fact is, the teaching of the two appointed meetings in Galilee, both of which, we believe, took place on Cana's mountain, seem

round out and consummate Christ's perfect fulfillment of the Scriptures, and to complete the tidings of good news which he sent thence, again to all mankind!

For those who had anointed and buried his dead body, and so rendered themselves unable to keep the Feast, and who to the very same degree had placed themselves under positive and final obligations to keep the second Passover! for these to keep this tryst upon the very day they should have been at Jerusalem, was not only a test of faith, but a guarantee to all the rest that they had really seen the Lord himself; and the presence of above 500 there was thus a more consummate testimony as to the fact of his resurrection than any other in the Gospel records, albeit briefer than are the rest, and resting, some will say, upon our mere conjecture! an unheard of explanation, to which, in closing, we will say, not so; for all the types had to be satisfied, and this was by no means a minor, but a major one!

THE IMPORT THEREOF.

But, ere we leave this wonderfully powerful testimony, as to the fact of our Saviour's resurrection, the beauties of which have escaped detection hitherto, only to round themselves out into the types according to the measures of the True Chronology at our own unworthy hands, let us look at it more closely. The force of the strength thereof comes on us with the night of revelation, and the enemy is disarmed altogether of the ability to charge that there was collusion to fetch this fitness out. It could only have been

brought out by virtue of a correct and systematic chronological analysis, and such an analysis seems not to have been possible before the present day. God has reserved his best wine till the last, yea, and performed the miracle at Cana!*

Now looking at the facts it is clear that very many of these Galilean women were ceremonially unclean. For instance, Mary Magdalene was surely so, by virtue of her offices at the Sepulchre. Hence she and others of these Galilean women must have fallen under the explicit necessity, in so far as the Law was concerned, of keeping the Second Passover! Nevertheless these friends of Jesus stood really in the place of the real Priests of the nation, and, assisting Joseph and Nicodemus, had undoubtedly helped prepare the sacrificed lamb for the altar. So they stood for Aaron. But, like Aaron on the last day of his sanctification, ate not of the offering. We really doubt if they ate any of the first passover when they were back, but rather burned the whole thing with fire!

Now, if before they had come down from Galilee the Saviour had appointed a place, and a date for their re-assembly there, after the approaching feast, as he certainly did, surely his subsequent death thereat would have released them from keeping the

* (?) Is this word derived even remotely from Shanah, "measure?" Six stone water vessels containing two or three measures apiece, $3 \times 2 + 3 \times 3 = 15$ measures in all; $(6 \times 2 + 6 \times 3) \div 2 = 15$. The measure in days between the first and last miracle at Cana was $365 + 31 = 396$ days (66×6) ! Six @ 51 and 3 @ 81. A hogshead is from 51 to 63 gallons, a pipe of Madeira 92 gallons.

appointment. And if that death involved many of them in becoming ceremonially unclean, it just as surely acted as an enforcement of their presence at Jerusalem upon this Second Feast!

So, when subsequently he arose from that death and repeated the commandment, those to whom it came had for their choice the two horns of a serious dilemma. It became with them at once the Law, or Christ? For they could not be in Galilee with him, and keep the Feast at Jerusalem on the same day! And the chronological limits set in the Gospels are too straight to admit of their going to Galilee, and returning to Jerusalem in time for the second Passover without an unwarranted degree of useless pressure, merely to fulfill the requirements of a law that had but just been crucified to death! The privilege and election rested now entirely with them, and was a test of their conviction that he was indeed alive! for he was indeed alive, and that without seeing corruption, they surely were free from attending the second Passover. We therefore have no doubt as to their presence in Galilee with Jesus during this peculiarly appropriate season, and the 49 days between Paschal Weekly Sabbath and the Pentecostal Sabbath High Day, yield exactly to the chronological requirements of the record. They must have remained some nine days in Jerusalem. This left ten for the journey north, ten for the sojourn there, ten for the journey back, and ten for the tarry until Pentecost. They most probably spent nine in the city, nine en route north, thirteen in Galilee, nine en route back, and

nine awaiting Pentecost, which fell upon the 50th day.

But these are not all the beauties that are here concealed, and who indeed shall cite them all! Mary Magdalene was herself the type of all concerned, and the number of her name (153) doth show! She represents the Church itself! All who are caught (153) in the unbroken Gospel net ($8 \times 153 = 1224$) by Him ($888 = 8 \times 111$) who is the head (8) of all the sons of God (153), being the sons of the Living God (111). Now this Mary was she who broke the alabaster box and poured the whole of its ointment on her Master's body, "For my burial," so he said and it was so. In this she represents the faithful ones also who had gone before. Aye, she stands for his Bride! Now she was the last to leave the tomb the first to reach it; she bore the tidings of his absence, she returned to weep, and to her eyes first of all the Saviour showed himself! Verily, this woman hath a lofty place when Eden is restored! It was to her he said, "Detain me not, for I have not yet ascended to my Father, and to your Father, to my God and to yours." And she bear the message of good tidings unto all the rest that he had gone on that Wave-Sheaf errand upon high.

Such were the ones who gathered on the mount in Galilee to greet their Lord once more, and shall we not suppose he was transfigured before them and that their faith was well rewarded?

Then those who dwelt in the Land of Zebulun and Naphtali saw, again, and for the last time, until some

near to-morrow, "the great Light" that had arisen from the grave, and knew their Passover had been accepted at the proper time, and that a second one was thenceforth and forever an unnecessary thing!

29 Monday, Zif 16th, April 18th. 30

ORDERED BACK TO JERUSALEM.

30 Tuesday, Zif 17th, April 19th. 31

First monthly Anniversary of the Resurrection on Wave-Sheaf day. Now for lack of knowing a more appropriate date on which to assign his special appearance unto James, who was the only primate among primates that the Primitive Church ever recognized,* we place it here. To this appearance, whenever it occurred, St. Paul alone refers. "After that he was seen of James" (I. Corinth. xv. 7). And we may regard this appearance as related to the message to the rest, that they should return to Jerusalem and assemble there. For all things were now fulfilled, and it was necessary for Jesus to go away, so that the Comforter might come. It was the 30th of the 40 days during which he was seen by them, and there yet remained but 10 more,† ample time to return to Jerusalem, before he again needed them. So forthwith they began their journey back. They had seen the Lamb that had been slain for the whole nation, and by virtue of whose death the whole nation

* Was not the request of the mother of James and John, in a sense prophetic? These two disciples are certainly more prominently mentioned than the others!

† Of course these disciples knew nothing of how long the Saviour intended to remain among them.

had thus become constructively unclean, ceremonially, typically, and some alas, absolutely so. But thanks be to God! they had seen him alive again, raised up by the Might of the Invisible and the Immortal One. In the consummate teachings and experience of this Little Passover season [whose requirements (by the very fact of his resurrection!) they, and all of us, are released from keeping!] all further doubt as to his Messiahship was impossible. Verily, the Law was done away with, the demonstration was complete and verified!

31	Wednesday,	Zif 18th,	April 20th.	32
32	Thursday,	" 19th,	" 21st.	33
33	Friday,	" 20th,	" 22d.	34
34	Sabbath,	" 21st,	" 23d.	35

The 5th Sabbath of the Homer, or count to Pentecost. The last day of the Feast of the Little Passover that year. The 35th day of the count, and the 34th of the 40 during which he was seen by them.

35	Sunday,	Zif 22d,	April 24th.	36
36	Monday,	" 23d,	" 25th.	37
37	Tuesday,	" 24th,	" 26th.	38
38	Wednesday,	" 25th,	" 27th.	39
39	Thursday,	" 26th,	" 28th.	40

FINAL INSTRUCTIONS.

40	Friday,	Zif 27th,	April 29th.	41
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The 41st day of the Homer, and the 40th day that he was seen of them. These 40 days are to be reckoned rigidly from the "morning" of Nisan 17th, morning and evening, day by day, unto the morning now under consideration. He was first seen on Nisan

17th by Mary Magdalene soon after sunrise. He was first seen by "them," taken strictly to refer to the Apostles, very late that afternoon, but before its sunset and on until just after it. He was also seen between these extremes, on that 17th of Nisan by the women going to Bethany, and by the disciples going to Emmaüs. Reckoning from the latest of these 17th of Nisan appearances, as the most important, and as inclusive of the rest, we measure the 40 days rigidly to the (*opsia*) hours of the evening sacrifice on Friday, the 27th of Zif, and 29th of April. Let us study the record of that day from thence onwards.

They had assembled, agreeably to his instructions at this time, and as on former occasions, when the doors were shut he came and stood among them. The record is but brief, but it is devoid of any remaining trace of doubt. They had been purged of that in Galilee!

St. Luke gives the fullest account of that day's occurrences, and it is a double account, in that he resumes it in the Acts. St. Matthew and St. John do not refer to it. St. Mark does very briefly. Harmonizing the double account of St. Luke, so as best to fit our purpose and preserve the chronological sequence intact, he says in his Gospel:

"Now he said unto them, 'These are the words which I spake unto you while I was yet with you, that all things must be fulfilled, which have been written in the law of Moses, and the prophets, and the psalms, concerning me.' Then he opened their

mind, that they might understand the Scriptures, and he said unto them, 'Thus it hath been written, and thus it was necessary that the Christ should suffer, and rise again from the dead on the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning from Jerusalem. And ye are witnesses of these things. And, behold, I send upon you the promise of my Father; but tarry ye in the city until ye are endued with power from on high' " (Luke xxiv. 44-49).

[Reverting now to St. Luke's further testimony as to the events of this last manifestation as such, and quoting its introduction so as to preserve the whole of it, we have the following:

"The former narration I made, O Theophilus, concerning all things which Jesus began both to do and to teach, until the day when, after having through the Holy Spirit, given charge to the Apostles whom he had chosen, he was taken up; to whom also after he suffered, he showed himself alive, by many infallible proofs; presenting himself to be seen of them during forty (40) days, and declaring things concerning the kingdom of God " (Acts i. 1-3)].

"And he led them out as far as to Bethany" (Luke xxiv. 50),* *i. e.*, to the further borders of Bethphage, where the suburbs of Jerusalem ended.

* We presume the fitness of our arrangement will strike our readers more and more as they search into the context which we also have studied not a little, so as to effect the natural harmony.

Now it must have been a very wonderful procession! Visible only to their eyes, he probably went on ahead as it had sometimes been his wont to lead them, in the former days! We doubt if any of the dust of that doomed city clave unto his feet; surely none of the blinded Jewish eyes dreamed that their God was passing through! In knots the Apostles followed on, mayhap such of the disciples as dwelt with them; perhaps at any rate, Barsabas (son of the Sabbath), surnamed Justus, and Matthias went along.

At last they reached the Mount of Olives, where he paused. "And having assembled them together, he charged them not to depart from Jerusalem, but to await the promise of the Father, 'which,' *he said*, 'ye have heard from me; for John indeed immersed with water, but ye shall be immersed in Holy Spirit not many days hence.' They, therefore, having come together, asked him, saying, 'Lord, at this time dost thou duly establish the kingdom unto Israel?'

"He said unto them, 'It is not yours to get to know times or seasons which the Father placed in his own authority; but ye shall receive power, the Holy Spirit having come upon you, and ye shall be my witnesses, both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.' " And having said these things (Acts i. 4-9), "he lifted up his hands and blessed them" (Luke xxiv. 50). "And it came to pass, while he was blessing them" (Luke xxiv. 51) "and while they were beholding him" [*from the earth*] (Acts i. 9), "he was parted from them" (Luke xxiv. 51), taken (Acts i. 9) and

carried up into heaven (Luke xxiv. 51) and a cloud withdrew him from their eyes. And as they were gazing fixedly towards heaven as he was departing behold two men were standing by them in white raiment, who also said, "Men of Galilee, why stand ye gazing into the heavens? This same Jesus, who is being taken up from you into heaven, will thus come in the like manner you saw him going into heaven" (Acts i. 10-11).

"And they worshipped Him" (Luke xxiv. 52).

SEATED ON HIGH.

41 Sabbath, Zif 28th, April 30th. 42

The Sixth Sabbath of the Homer, or count to Pentecost. These dates fall wonderfully, Blessed be the God of Truth! (I. (III.) Esdras iv. 40). Let us resume the brief conclusion of the Gospels:

And so, the earthly sun had set, and its Sabbath was at hand, but the Sun of Righteousness had risen! They were not far from the city, Bethphage was its border land, to all intents a part of the city, and Olivet, even well into the region of Bethany, so they had not far to go. "Then they" (arose, for they had prostrated themselves—the force of the Greek word—and) "returned with great joy to Jerusalem" (Luke xxiv. 52; Acts i. 12), "from the mount called Olives, which is near Jerusalem, a Sabbath day's journey. And when they had entered *the city*, they went up into the upper chamber where were abiding Peter, both James and John, Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas (the brother

f) James. There all with one consent continued in prayer, together with the women (of Galilee) and Mary the mother of Jesus, and with his brethren" (Acts i. 12-14). "And they were continually in the temple praising and blessing God" (Luke xxiv. 53). Here endeth the Gospel according to St. Luke). Mark sums the matter up as follows:

"The Lord, therefore, after he had spoken unto them, was received up into heaven, and sat on the right hand of God" [and, with the natural authority of a writer, looking back at these events from long afterwards and through what intervened, he adds, but they went forth, and preached everywhere; the Lord working with them, and confirming the word with closely following signs" (Mark xvi. 19-20). Here endeth the Gospel according to St. Mark].

THE APOSTOLIC AGE.

"And here, too, beginneth the Book of the Acts of the Apostles" (4027 A.M., 29 A.D.). St. Luke begins the Apostolic Age on the day in which the Saviour was taken up, which was the 40th day of his having been seen of them alive, to wit: Friday, Sabbath, the 28th of Zif, April 29-30th (Acts i. 1-14). Upon this day he gave them special commandments, prom-

* Written by St. Luke, and its rough draft probably begun during Paul's imprisonment at Cæsarea. He completed, revised and finished it in Rome; for its calendar, extending between Ascension Day in the year of Crucifixion to the second year of Paul's detention at Rome, goes no further. The Book, however, does not seem to have been published until after the issue of St. Luke's Gospel, also supposed to have been written while Paul and Luke were in Cæsarea, near the original source of information,

ised the baptism of "the Holy Spirit" *not* "many days* hence," *i. e.*, in rather more than one-half of a dozen (12, 13 or 14 days).

But while he declined to enlighten *them* *THE* as to the "times and seasons" of the Restoration of Israel, he promised them "*power*" in the Holy Spirit, *the which leadeth into all truth*, so that Darkness cannot come upon HIS followers like a thief; in that the Lord, himself, hath since that day (Revelation i. 1) received all power, he surely will do nothing before he hath revealed the secret to his servants, the Prophets, who will transmit it to the people! (Amos iii. 7).

Now the enumeration of places in Acts i. 8, is suggestively significant. These men were yet to be Rulers over the twelve tribes. Their question was most natural, yet its answer was put off, but at the same time they were sent as witnesses in Jerusalem (*i. e.*, beginning there), in Samaria (Israel's original home, where Benjamin yet lingered!) and in *Ultima Thule*, even Britain, the limit of the Roman Empire, and "the place" promised David, the future home of Israel and already the sanctuary of some of the Tribes! To reach that place the Light had to be carried out of Jerusalem, into Samaria, out of Samaria into the track of Israel, Asia Minor, Macedonia, Greece, Spain, and lastly to the northwest Angles.

* We shall meet again, and frequently, with this expression "many days," used in similar connections; when not interlary, it generally implies more than seven and less than four days, in between.

ere in the Isles of Ephraim, a forcing bed was *manely* sown, from whence to seed down all the th. No matter where, then, this commission *seemed* order them, the Holy Spirit was their guide, and t them on the line of Israel's wake. We have ely begun to see into the Philosophy of History. low in those (8) days of waiting Peter stood up advised, with Scriptural authority, the selection another to supply the place of Judas: So the lot on Matthias, who re-completed the dozen (Acts i. 26) and somewhat later, as we shall see anon, is, himself, added yet another, Saul, and the iber became an Israelitish, Anglo-Saxon, Baker's en, full and overflowing.

PENTECOST.

he Day of Pentecost, Sunday, 7th of Sivan (8th May); "Pentecost" "fully come," *i. e.*, the mor- after the seventh Sabbath, the fiftieth day after reckoning of Paschal week (*i. e.*, after *weekly* path, Nisan 16th, 29 A.D., which was March 19th year (Saturday). See Levit. xxiii. 11, 15, 16. at that time the Disciples of the Lord Jesus were ized with the Holy Spirit, and the Dispensation eof began (Acts ii. 1-36). And that this free of God did not preclude, supplant or disannul Saviour's fundamental commandment as to water ism (as some maintain) in that it was thereafter nistered to some 3000 that very day, is borne by Acts ii. 37-41. For the multitude coming her, drawn by the incident that was noised oughout Jerusalem, were addressed by Peter,

pricked to the heart, and adjured to repent and Baptized, *under the promise that thereafter* (only, *implying* *should they too receive the Holy Spirit!* There were plenty present to baptize this number, no matter what the method, for there were at least 120 disciples, not to enumerate the twelve apostles, and the baptism could be administered by any one of them, and no doubt was by as many as necessary; each newly baptized person too, could have turned in and assisted, and the whole ceremony need not have required an hour! Trivial objections here, are out of place. After "Pentecost" the church increased rapidly at Jerusalem until the main body of the elect were gathered in, as St. Luke remarks in passing (Acts ii. 42-47).

Then returning, with an author's "narrative privilege," to the day of Pentecost itself, he locates the miracle of John and Peter at 3 p. m. that very afternoon (Acts iii. 1). The healing of the impotent was an appropriate "earnest of the power with which God exercises when he listeth upon them of sufficient faith, and was an occasion for Peter to preach Christianity, which he did not forego (Acts iii. 2-26).

But it was now (*hesperia*) "late in the afternoon," as we would say, and the authorities had been arrested (Acts iv. 1-3); yet Peter's day's work was well closed by gathering in 5000 more men by a brief discourse! (Acts iv. 4).

The next morning, Monday, the 8th of Sivan (the 9th), they were examined, and warned, and let go. But, returning to their own company, they reported the matter, and with one consent they prayed for

to preach Jesus Christ, which God granted with
 gn and an increase of his Spirit (Acts iv. 5-31).
 Now (as Luke shows in another passing annota-
) from this time on, so long as the sweetness of
 primitive Christianity survived, the life of its follow-
 was very simple (Acts iv. 32-35), and soon after
 tecost, Joses, or Barnabas, a Cyprian Levite,
 ed the community, and the judgment of God fell
 n Ananias, and Sapphira, his wife (Acts iv. 36-37;
 -11). Great days were these, of Sivan and Tamuz,
 hat first year of Power. The wheat harvest had
 un! it was Summer; the heat increased, and the
 ripe grapes began to "bloom" (Acts v. 12-16).*

*And Jonah began to enter the city a day's journey, and
 ried, and said, Yet forty days, and Nineveh shall be
 'hrown."*

Jonah iii. 4.

In the next Study, No. Sixteen, The Confirmation of His-
 (Dan. ix. 26-27), we purpose, with God's help, to end this
 nt Series, and hope to carry the records down to the end
 e Apostolic Age, passing the Destruction of Jerusalem
 evah) with which the Great Sign of Jonah obtained its exact
 ment.

'And God said, Let there be lights in the firmament of the heaven to divide the day from the night ; and let them be for signs, and for seasons, and for days, and years.'

Gen. i. 14

APPENDIX.

"THE HARMONIZED SCALE OF TIME."

(Continued.)

An examination of the Harmonized Scale of Time, page 152, Study No. Ten, will show that its last column covered the overlapped years written against 40 A.M.: 5354-5 J.P.; 1394-5 A.U.C. (Varro), 1391-2 J.C. (Polybius), 1389-90 A.U.C. (Fabius); 1389-90 Nab.; 641-2 A.D.

We now submit the continuation and conclusion of this Scale similarly arranged down to the overlapped years covered by 6000 A.M.: 6714-15 J.P.; 2754-5 J.C. (Varro), 2751-2 A.U.C. (Polybius), 2749-50 J.C. (Fabius); 2749-50 Nab.; 2001-2 A.D.

MODERN JEWISH CHRONOLOGY.

In addition to these Scales we have introduced the *Modern Jewish* Scale of Time (designated in these studies by M.J.), utilizing the column formerly allotted to the Olympiads, which ran out in 4394 A.M. (6 A.D.)

To carry this M.J. Scale *back* to the last regular Olympiad, turn to page 128, Study No. Ten, and at 4158 M.J. in the vacant square *following* the *'d are marked "End of Olympiads," *i. e.*, 4158 M.J. began in 397 A.D. and ended in 398 A.D. This hav-

ing been done, fill up the succeeding vacant squares in Study No. Ten with the consecutive numbers 4159, 4160, 4161, etc., changing the words "Olympic July" to "M.J." on pages 129-152 inclusive.

SCOPE OF THE SCALE.

It will be noticed that the pages of this supplementary Scale have the same running title as "The Measure of History," and are paged consecutively beginning with 153, so as to enable those who so desire, to bind the two parts together. We ourselves shall bind a set of pages 11-152 inclusive taken from a Study No. Ten, with a set of pages 153-288 inclusive taken from a Study No. Fifteen, and so obtain a consecutive Scale of 278 pages, $278 \times 10 = 2,780$ years in length.

Such a consolidated Scale will extend from the block that marks the beginning of the Olympiad (page 11, Study No. Ten), to that which marks the termination of the 6000th Soli-Lunar year of the Generations of Adam (page 288 this Study), or from 778 B.C. to 2002 A.D. inclusive, and will free its possessors from all further calculations in the premises.

EXAMPLE OF EMPLOYMENT.

To illustrate its utility, turn to page 152 Study No. Ten. The block of ten years there harmonized comprises all that are related to the capture of Palestine and Egypt by Omar Pasha. Now, as there are ten years to a page, 126 pages represent "twelve times, and half a time," or 1260 years. Hence, 1260 + 126 being 278, turn to 278, of this Supplementary Scale, and we have before us the decade in which

since 1893 A.D.) we are now living, and in which we are positively justified in expecting that the "Times of the Gentiles" will end.* Ten pages further, 278+6=288, covers the remaining Last Century of the six working Millennaries measured upon full *Solar* time. But upon *Lunar* time the 6000 years terminated upon page 271 (early in 1824 A.D.), the mean average lunar year being taken at 354.367+days. That is, the 6000th Lunar year terminated in the Spring of the 5823d year of *Astronomical* duration, and half a *Lunar* "year" of *Solar* years further along $354 \text{ years} \div 2 = 177 \text{ years}$ closes the Scale, to wit: $5823 + 177 = 6000$. We are now, therefore, in the 72d Solar year of this epact, with 106 years, reckoning inclusively, to complement the record, but with by no means that number to run before the ingress of the Millennium if it must be followed by "a little season" before the 7000 years terminate.†

And now a few words as to some of the punctuations in this extension of the Harmonized Scale, all of which will be more fully elucidated when we come to the years themselves in the regular course of our studies, and in which they become severally active. In the meantime the readers of the Our Race Series are

* At any rate this is their *minimum* limit, while their *maximum* limit is thirty years further along, which takes us to page 31 (between 1923 and 1932 A.D. inclusive), where 5926 A.M. is the dominant date. For full discussion of these limits see study No. Eight, pages 315-28. Compare also qualifications in study No. Seven, pages 6-11.

† See discussion in Our Race News-Leaflet, Number XII., page 9.

sufficiently posted, by virtue of Study No. Ten, to handle this extended Scale without further discussion.

GREGORIAN OR NEW STYLE.

“The Julian Calendar (so called from its originator, Julius Cæsar) was found to be defective in this particular: the astronomers of Cæsar’s time made their calculations on the supposition that the Solar year (with which it was Cæsar’s desire that the civil year should accord) consisted of 365 days and 6 hours, and omitted to take into account the difference between that amount of time and the true time of the sun’s course, which difference amounted to 11 minutes and 12 seconds; consequently, in 1582 A.D. there was a difference of above ten days, made up by the accumulation of the odd minutes.

“The reformation of the calendar had been taken into consideration at several Councils of the Church, in the 15th and 16th centuries; and at last Gregory XIII., having formally been charged by the Council of Trent with the task of correcting the calendar, succeeded in establishing the *new* calendar in the year 1582 A.D. (then, and ever since, known as the New Style).

“Among different propositions submitted to him he accepted that of Aloysius Lilius (physician and mathematician from Calabria), who, therefore, is to be considered as the originator of the new calendar. The Pontiff submitted the plan of Lilius to the principal authorities of Europe for their examination, and then appointed a commission of learned men at Rome (Clavius, Chacon, Danti, and others).

"In the Bull of the 24th of February, 1582, the New Calendar was definitely introduced, the correction of the calendar being effected in the following manner: Ten days were omitted, by calling the day following the 4th of October, 1582, the 15th of October, 1582 (the 5th to the 14th inclusive being unwritten in those countries where the New Style was adopted).*

"Other alterations besides the omission of the ten days were also ordered by Pope Gregory XIII. to take place after the year 1582, viz: that of the hundredth years then to come, only 400th years were to be bissextile, or leap years having 366 days (whereof the year 1600 was the first), other 100th years not being 400ths to be considered common years having 365 days, the 29th of February being unwritten."

Thus the Christian era, introduced by Dionysius Exiguus in 1285 A.U.C. = 532 A.D. and calculated back from thence to 1 A.D. ran on Old Style to 1581 inclusive, when the New Style came in and the dates of

* "Handy Book for Verifying Dates," J. J. Bond. Italy, Spain, Portugal, adopted it on the day fixed. France two months later, passing from 9th to 20th of December; Roman Catholic Switzerland, the Netherlands, Holland and Zealand followed in 1583, the Emperor and Catholic States of Germany in 1583, Poland in 1586, Hungary in 1587. Sweden effected the change by having no leap years from 1696 to 1744. The Protestant states of Germany adopted it September 23d, 1699, Protestant Switzerland on January 1st, calling it the 12th, in 1701, and England in 1752. The Russian and Greek Church still use the Old Style.

its weekday designation (Friday), or its Day Letter (C). Comparing, however, the 15th of October, Old Style, with the 15th of October, New Style, which we have starred (*), it will be seen that in the Old Style it was Monday (Letter G), and in New Style was Friday (Letter C).

The ordinary leap years continued as before, to wit: such years as were divisible by 4; and the Lunar Cycle runs through the two styles without lapse, but the Centurial years, as above stated, were leap years only when divisible by 4×100 .

For explanation as to the Modern Jewish Calendar see any complete Jewish Almanac, and note that our harmony comprehends their designation of the years. Note, however, that we claim their years are 238 years short of the facts, and their emplacement of the months one month too late. But this is neither here nor there; in a Harmony we must and do take the Scales as we find them. We hope to explain their displacements *in loco*, or when we reach the years in which they occurred.

Finally, this addition of 1360 years to the Harmonized Scale of Time completes it. With it Prophetic students may confidently expect to accomplish far more than with any former Measuring Rod, for the principles upon which it is constructed have fully demonstrated their accuracy and scientific value.

"I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, TO MEASURE JERUSALEM, to see what is the breadth thereof, and what is the length thereof."

Zech. ii. 1-2, et al.

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x 4641	Mar. June. Sept. Dec.	5356	4403	1393 1396 1391	1390	M xi L xiv D xvii 643
4642	Mar. June. Sept. Dec.	5357	4404	1394 1397 1392	1391	D C 644
4643	Mar. June. Sept. Dec.	5358	4405	1395 1398 1393	1392	B 645
4644	Mar. June. Sept. Dec.	5359	4406	1396 1399 1394	1393	A 646
4645	Mar. June. Sept. Dec.	5360	4407	1397 1400 1395	1394	G 647
4646	Mar. June. Sept. Dec.	5361	4408	1398 1401 1396	1395	F E 648
4647	Mar. June. Sept. Dec.	5362	4409	1399 1402 1397	1396	D 649
4648	Mar. June. Sept. Dec.	5363	4410	1400 1403 1398	1397	C 650
4649	Mar. June. Sept. Dec.	5364	4411	1401 1404 1399	1398	B 651
4650	Mar. June. Sept. Dec.	5365	4412	1402 1405 1400	1399	A G 652
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v						M ii F L v D viii
4651	Mar. June. Sept. Dec.	5366	4413	1403 1406 1401	1400	653
4652	Mar. June. Sept. Dec.	5367	4414	1404 1407 1402	1401	E 654
4653	Mar. June. Sept. Dec.	5368	4415	1405 1408 1403	1402	D 655
4654	Mar. June. Sept. Dec.	5369	4416	1406 1409 1404	1403	C B 656
4655	Mar. June. Sept. Dec.	5370	4417	1407 1410 1405	1404	A 657
4656	Mar. June. Sept. Dec.	5371	4418	1408 1411 1406	1405	G 658
4657	Mar. June. Sept. Dec.	5372	4419	1409 1412 1407	1406	F 659
4658	Mar. June. Sept. Dec.	5373	4420	1410 1413 1408	1407	E D 660
4659	Mar. June. Sept. Dec.	5374	4421	1411 1414 1409	1408	C 661
4660	Mar. June. Sept. Dec.	5375	4422	1412 1415 1410	1409	B 662
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
xv 4661	Mar. June. Sept. Dec.	5376	4423	1413 1416 1411	1410	M xii A L xv D xviii 663
4662	Mar. June. Sept. Dec.	5377	4424	1414 1417 1412	1411	G F 664
4663	Mar. June. Sept. Dec.	5378	4425	1415 1418 1413	1412	E 665
4664	Mar. June. Sept. Dec.	5379	4426	1416 1419 1414	1413	D 666
4665	Mar. June. Sept. Dec.	5380	4427	1417 1420 1415	1414	C 667
4666	Mar. June. Sept. Dec.	5381	4428	1418 1421 1416	1415	B A 668
4667	Mar. June. Sept. Dec.	5382	4429	1419 1422 1417	1416	G 669
4668	Mar. June. Sept. Dec.	5383	4430	1420 1423 1418	1417	F 670
4669	Mar. June. Sept. Dec.	5384	4431	1421 1424 1419	1418	E 671
4670	Mar. June. Sept. Dec.	5385	4432	1422 1425 1420	1419	D C 672
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x 4671	Mar. June. Sept. Dec.	5386	4433	1423 1426 1421	1420	M iii B L vi D ix 673
4672	Mar. June. Sept. Dec.	5387	4434	1424 1427 1422	1421	A 674
4673	Mar. June. Sept. Dec.	5388	4435	1425 1428 1423	1422	G 675
4674	Mar. June. Sept. Dec.	5389	4436	1426 1429 1424	1423	F E 676
4675	Mar. June. Sept. Dec.	5390	4437	1427 1430 1425	1424	D 677
4676	Mar. June. Sept. Dec.	5391	4438	1428 1431 1426	1425	C 678
4677	Mar. June. Sept. Dec.	5392	4439	1429 1432 1427	1426	B 679
4678	Mar. June. Sept. Dec.	5393	4440	1430 1433 1428	1427	A G 680
4679	Mar. June. Sept. Dec.	5394	4441	1431 1434 1429	1428	F 681
4680	Mar. June. Sept. Dec.	5395	4442	1432 1435 1430	1429	E 682
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v						
4681	Sept. Dec. Mar. June. Sept. Dec.		4443	1430		M xlii D L xvi D D xix 683
		5396		1433 1436 1431		
4682	Sept. Dec. Mar. June. Sept. Dec.		4444	1431		C B
		5397		1434 1437 1432		684
4683	Sept. Dec. Mar. June. Sept. Dec.		4445	1432		A
		5398		1435 1438 1433		685
4684	Sept. Dec. Mar. June. Sept. Dec.		4446	1433		G
		5399		1436 1439 1434		686
4685	Sept. Dec. Mar. June. Sept. Dec.		4447	1434		F
		5400		1437 1440 1435		687
4686	Sept. Dec. Mar. June. Sept. Dec.		4448	1435		E D
		5401		1438 1441 1436		688
4687	Sept. Dec. Mar. June. Sept. Dec.		4449	1436		C
		5402		1439 1442 1437		689
4688	Sept. Dec. Mar. June. Sept. Dec.		4450	1437		B
		5403		1440 1443 1438		690
4689	Sept. Dec. Mar. June. Sept. Dec.		4451	1438		A
		5404		1441 1444 1439		691
4690	Sept. Dec. Mar. June. Sept. Dec.		4452	1439		G F
		5405		1442 1445 1440		692
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
xv ○						M iv E L vii D x
4691	Mar	5406	4453	1443	1440	693
	June.			1446		
	Sept.			1441		
4692	Dec.		4454		1441	D
	Mar.	5407		1444		694
	June.			1447		
	Sept.			1442		
4693	Dec.		4455		1442	C
	Mar.	5408		1445		695
	June.			1448		
	Sept.			1443		
4694	Dec.		4456		1443	B A
	Mar.	5409		1446		696
	June.			1449		
	Sept.			1444		
4695	Dec.		4457		1444	G
	Mar.	5410		1447		697
	June.			1450		
	Sept.			1445		
4696	Dec.		4458		1445	F
	Mar.	5411		1448		698
	June.			1451		
	Sept.			1446		
4697	Dec.		4459		1446	E
	Mar.	5412		1449		699
	June.			1452		
	Sept.			1447		
4698	Dec.		4460		1447	D C
	Mar.	5413		1450		700
	June.			1453		
	Sept.			1448		
4699	Dec.		4461		1448	B
	Mar.	5414		1451		701
	June.			1454		
	Sept.			1449		
4700	Dec.		4462		1449	A
	Mar.	5415		1452		702
	June.			1455		
	Sept.			1450		
	Dec.					
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x 4701	Mar. June. Sept. Dec.	5416	4463	1453 1456 1451	1450	M xiv G L xvii D i 703
4702	Mar. June. Sept. Dec.	5417	4464	1454 1457 1452	1451	F E 704
4703	Mar. June. Sept. Dec.	5418	4465	1455 1458 1453	1452	D 705
4704	Mar. June. Sept. Dec.	5419	4466	1456 1459 1454	1453	C 706
4705	Mar. June. Sept. Dec.	5420	4467	1457 1460 1455	1454	B 707
4706	Mar. June. Sept. Dec.	5421	4468	1458 1461 1456	1455	A G 708
4707	Mar. June. Sept. Dec.	5422	4469	1459 1462 1457	1456	F 709
4708	Mar. June. Sept. Dec.	5423	4470	1460 1463 1458	1457	E 710
4709	Mar. June. Sept. Dec.	5424	4471	1461 1464 1459	1458	D 711
4710	Mar. June. Sept. Dec.	5425	4472	1462 1465 1460	1459	C B 712
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
V	Sept.					M v A
4711	Dec.		4473		1460	L viii
	Mar.	5426		1463		D xi
	June.			1466		713
	Sept.			1461		
4712	Dec.		4474		1461	G
	Mar.	5427		1464		714
	June.			1467		
	Sept.			1462		F
4713	Dec.		4475		1462	
	Mar.	5428		1465		715
	June.			1468		
	Sept.			1463		E D
4714	Dec.		4476		1463	
	Mar.	5429		1466		716
	June.			1469		
	Sept.			1464		C
4715	Dec.		4477		1464	
	Mar.	5430		1467		717
	June.			1470		
	Sept.			1465		B
4716	Dec.		4478		1465	
	Mar.	5431		1468		718
	June.			1471		
	Sept.			1466		A
4717	Dec.		4479		1466	
	Mar.	5432		1469		719
	June.			1472		
	Sept.			1467		G F
4718	Dec.		4480		1467	
	Mar.	5433		1470		720
	June.			1473		
	Sept.			1468		E
4719	Dec.		4481		1468	
	Mar.	5434		1471		721
	June.			1474		
	Sept.			1469		D
4720	Dec.		4482		1469	
	Mar.	5435		1472		722
	June.			1475		
	Sept.			1470		
	Dec.					
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
xv						M xv L xviii D ii
4721	Mar.	5436	4483	Apr. 21st. 1473	1470	723
	June.			1476		
	Sept.			1471		
4722	Dec.		4484		1471	B A
	Mar.	5437				724
	June.			1474		
	Sept.			1477		
	Dec.			1472		
4723	Mar.		4485		1472	G
	June.	5438				725
	Sept.			1475		
	Dec.			1478		
4724	Mar.		4486	1473	1473	F
	June.	5439				726
	Sept.			1476		
	Dec.			1479		
4725	Mar.		4487	1474	1474	E
	June.	5440				727
	Sept.			1477		
	Dec.			1480		
4726	Mar.		4488	1475	1475	D C
	June.	5441				728
	Sept.			1478		
	Dec.			1481		
4727	Mar.		4489	1476	1476	B
	June.	5442				729
	Sept.			1479		
	Dec.			1482		
4728	Mar.		4490	1477	1477	A
	June.	5443				730
	Sept.			1480		
	Dec.			1483		
4729	Mar.		4491	1478	1478	G
	June.	5444				731
	Sept.			1481		
	Dec.			1484		
4730	Mar.		4492	1479	1479	F E
	June.	5445				732
	Sept.			1482		
	Dec.			1485		
	Mar.			1480		
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x						M vi D L ix D xii
4731	Mar	5446	4493	1483	1480	733
	June.			1486		
	Sept.			1481		
4732	Dec.		4494		1481	C
	Mar.	5447		1484		734
	June			1487		
	Sept.			1482		
4733	Dec.		4495		1482	B
	Mar.	5448		1485		735
	June.			1488		
	Sept.			1483		
4734	Dec.		4496		1483	A G
	Mar.	5449		1486		736
	June.			1489		
	Sept.			1484		
4735	Dec.		4497		1484	F
	Mar.	5450		1487		737
	June.			1490		
	Sept.			1485		
4736	Dec.		4498		1485	E
	Mar.	5451		1488		738
	June.			1491		
	Sept.			1486		
4737	Dec.		4499		1486	D
	Mar.	5452		1489		739
	June.			1492		
	Sept.			1487		
4738	Dec.		4500		1487	C B
	Mar.	5453		1490		740
	June.			1493		
	Sept.			1488		
4739	Dec.		4501		1488	A
	Mar.	5454		1491		741
	June.			1494		
	Sept.			1489		
4740	Dec.		4502		1489	G
	Mar.	5455		1492		742
	June.			1495		
	Sept.			1490		
	Dec.					
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v 4741	Mar. June. Sept. Dec.	5456	4503	1493 1496 1491	1490	M xvi F L xix D iii 743
4742	Mar. June. Sept. Dec.	5457	4504	1494 1497 1492	1491	E D 744
4743	Mar. June. Sept. Dec.	5458	4505	1495 1498 1493	1492	C 745
4744	Mar. June. Sept. Dec.	5459	4506	1496 1499 1494	1493	B 746
4745	Mar. June. Sept. Dec.	5460	4507	1497 1500 1495	1494	A 747
4746	Mar. June. Sept. Dec.	5461	4508	1498 1501 1496	1495	G F 748
4747	Mar. June. Sept. Dec.	5462	4509	1499 1502 1497	1496	E 749
4748	Mar. June. Sept. Dec.	5463	4510	1500 1503 1498	1497	D 750
4749	Mar. June. Sept. Dec.	5464	4511	1501 1504 1499	1498	C 751
4750	Mar. June. Sept. Dec. Mar. June.	5465	4512	1502 1505 1500	1499	B A 752

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
xv						M vii G L x D xiii
4751	Mar. June. Sept. Dec.	5466	4513	1503 1506 1501	1500	753
4752	Mar. June. Sept. Dec.	5467	4514	1504 1507 1502	1501	754
4753	Mar. June. Sept. Dec.	5468	4515	1505 1508 1503	1502	755
4754	Mar. June. Sept. Dec.	5469	4516	1506 1509 1504	1503	756
4755	Mar. June. Sept. Dec.	5470	4517	1507 1510 1505	1504	757
4756	Mar. June. Sept. Dec.	5471	4518	1508 1511 1506	1505	758
4757	Mar. June. Sept. Dec.	5472	4519	1509 1512 1507	1506	759
4758	Mar. June. Sept. Dec.	5473	4520	1510 1513 1508	1507	760
4759	Mar. June. Sept. Dec.	5474	4521	1511 1514 1509	1508	761
4760	Mar. June. Sept. Dec.	5475	4522	1512 1515 1510	1509	762
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x 4761	Dec. Mar. June. Sept. Dec.	5476	4523	1513 1516 1511	1510	M xvii B L i D iv 763
4762	Dec. Mar. June. Sept. Dec.	5477	4524	1514 1517 1512	1511	A G 764
4763	Dec. Mar. June. Sept. Dec.	5478	4525	1515 1518 1513	1512	F 765
4764	Dec. Mar. June. Sept. Dec.	5479	4526	1516 1519 1514	1513	E 766
4765	Dec. Mar. June. Sept. Dec.	5480	4527	1517 1520 1515	1514	D 767
4766	Dec. Mar. June. Sept. Dec.	5481	4528	1518 1521 1516	1515	C B 768
4767	Dec. Mar. June. Sept. Dec.	5482	4529	1519 1522 1517	1516	A 769
4768	Dec. Mar. June. Sept. Dec.	5483	4530	1520 1523 1518	1517	G 770
4769	Dec. Mar. June. Sept. Dec.	5484	4531	1521 1524 1519	1518	F 771
4770	Dec. Mar. June. Sept. Dec.	5485	4532	1522 1525 1520	1519	E D 772
	Dec. Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.		Nab. Aug. 29.	A. D. Jan. 1st.
v	Sept.			A. U. C.		M viii C
4771	Dec.		4533	Apr. 21st.	1520	L xi
	Mar.	5486		1523		D xiv
	June.			1526		773
	Sept.			1521		
4772	Dec.		4534		1521	B
	Mar.	5487				774
	June.			1524		
	Sept.			1527		A
	Dec.		4535	1522	1522	775
4773	Mar.	5488		1525		
	June.			1528		
	Sept.			1523		G F
	Dec.		4536		1523	776
4774	Mar.	5489		1526		
	June.			1529		E
	Sept.		4537	1524	1524	777
	Dec.	5490		1527		
4775	Mar.			1530		D
	June.		4538	1525	1525	778
	Sept.	5491		1528		
	Dec.			1531		C
4776	Mar.		4539	1526	1526	779
	June.	5492		1529		
	Sept.			1532		B A
	Dec.		4540	1527	1527	780
4777	Mar.	5493		1530		
	June.			1533		G
	Sept.		4541	1528	1528	781
	Dec.	5494		1531		
4778	Mar.			1534		F
	June.		4542	1529	1529	782
	Sept.	5495		1532		
	Dec.			1535		
4779	Mar.			1530		
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
xv ○	Dec.					M xviii E
4781	Mar.		4543		1530	L ii
	June.	5496		1533		D v
	Sept.			1536		783
	Dec.			1531		
4782	Mar.		4544		1531	D C
	June.	5497		1534		784
	Sept.			1537		
	Dec.			1532		
4783	Mar.		4545		1532	B
	June.	5498		1535		785
	Sept.			1538		
	Dec.			1533		
4784	Mar.		4546		1533	A
	June.	5499		1536		786
	Sept.			1539		
	Dec.			1534		
4785	Mar.		4547		1534	G
	June.	5500		1537		787
	Sept.			1540		
	Dec.			1535		
4786	Mar.		4548		1535	F E
	June.	5501		1538		788
	Sept.			1541		
	Dec.			1536		
4787	Mar.		4549		1536	D
	June.	5502		1539		789
	Sept.			1542		
	Dec.			1537		
4788	Mar.		4550		1537	C
	June.	5503		1540		790
	Sept.			1543		
	Dec.			1538		
4789	Mar.		4551		1538	B
	June.	5504		1541		791
	Sept.			1544		
	Dec.			1539		
4790	Mar.		4552		1539	A G
	June.	5505		1542		792
	Sept.			1545		
	Dec.			1540		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x	Dec.					M ix L xii D xv
4791	Mar.	5506	4553	1543	1540	793
	June.			1546		
	Sept.			1541		
4792	Dec.		4554		1541	E
	Mar.	5507		1544		794
	June.			1547		
	Sept.			1542		
4793	Dec.		4555		1542	D
	Mar.	5508		1545		795
	June.			1548		
	Sept.			1543		
4794	Dec.		4556		1543	C B
	Mar.	5509		1546		796
	June.			1549		
	Sept.			1544		
4795	Dec.		4557		1544	A
	Mar.	5510		1547		797
	June.			1550		
	Sept.			1545		
4796	Dec.		4558		1545	G
	Mar.	5511		1548		798
	June.			1551		
	Sept.			1546		
4797	Dec.		4559		1546	F
	Mar.	5512		1549		799
	June.			1552		
	Sept.			1547		
4798	Dec.		4560		1547	E D
	Mar.	5513		1550		800
	June.			1553		
	Sept.			1548		
4799	Dec.		4561		1548	C
	Mar.	5514		1551		801
	June.			1554		
	Sept.			1549		
4800	Dec.		4562		1549	B
	Mar.	5515		1552		802
	June.			1555		
	Sept.			1550		
	Dec.					
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v 4801	Mar. June.	5516	4563	1553 1556 1551	1550	M xix A L iii D vi 803
4802	Sept. Dec. Mar. June.	5517	4564	1554 1557 1552	1551	G F 804
4803	Sept. Dec. Mar. June.	5518	4565	1555 1558 1553	1552	E 805
4804	Sept. Dec. Mar. June.	5519	4566	1556 1559 1554	1553	D 806
4805	Sept. Dec. Mar. June.	5520	4567	1557 1560 1555	1554	C 807
4806	Sept. Dec. Mar. June.	5521	4568	1558 1561 1556	1555	B A 808
4807	Sept. Dec. Mar. June.	5522	4569	1559 1562 1557	1556	G 809
4808	Sept. Dec. Mar. June.	5523	4570	1560 1563 1558	1557	F 810
4809	Sept. Dec. Mar. June.	5524	4571	1561 1564 1559	1558	E 811
4810	Sept. Dec. Mar. June.	5525	4572	1562 1565 1560	1559	D C 812

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
xv						M x L xlii D xvi
4811	Mar	5526	4573	1563	1560	813
	Sept.			1566		
	Dec.			1561		
4812	Mar.	5527	4574	1564	1561	A
	June.			1567		814
	Sept.			1562		
	Dec.					
4813	Mar.	5528	4575	1565	1562	G
	June.			1568		815
	Sept.			1563		
	Dec.					
4814	Mar.	5529	4576	1566	1563	F E
	June.			1569		816
	Sept.			1564		
	Dec.					
4815	Mar.	5530	4577	1567	1564	D
	June.			1570		817
	Sept.			1565		
	Dec.					
4816	Mar.	5531	4578	1568	1565	C
	June.			1571		818
	Sept.			1566		
	Dec.					
4817	Mar.	5532	4579	1569	1566	B
	June.			1572		819
	Sept.			1567		
	Dec.					
4818	Mar.	5533	4580	1570	1567	A G
	June.			1573		820
	Sept.			1568		
	Dec.					
4819	Mar.	5534	4581	1571	1568	F
	June.			1574		821
	Sept.			1569		
	Dec.					
4820	Mar.	5535	4582	1572	1569	E
	June.			1575		822
	Sept.			1570		
	Dec.					
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x 4821	Dec. Mar. June. Sept. Dec.	5536	4583	1573 1576 1571	1570	M i L iv D vii 823
4822	Dec. Mar. June. Sept. Dec.	5537	4584	1574 1577 1572	1571	C B 824
4823	Dec. Mar. June. Sept. Dec.	5538	4585	1575 1578 1573	1572	A 825
4824	Dec. Mar. June. Sept. Dec.	5539	4586	1576 1579 1574	1573	G 826
4825	Dec. Mar. June. Sept. Dec.	5540	4587	1577 1580 1575	1574	F 827
4826	Dec. Mar. June. Sept. Dec.	5541	4588	1578 1581 1576	1575	E D 828
4827	Dec. Mar. June. Sept. Dec.	5542	4589	1579 1582 1577	1576	C 829
4828	Dec. Mar. June. Sept. Dec.	5543	4590	1580 1583 1578	1577	B 830
4829	Dec. Mar. June. Sept. Dec.	5544	4591	1581 1584 1579	1578	A 831
4830	Dec. Mar. June. Sept. Dec.	5545	4592	1582 1585 1580	1579	G F 832

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.		Nab. Aug. 29.	A. D. Jan. 1st.
V	Sept. Dec.			A. U. C. Apr. 21st.		M xi L xiv D xvii
4831	Mar. June. Sept. Dec.	5546	4593	1583 1586 1581	1580	833
4832	Mar. June. Sept. Dec.	5547	4594	1584 1587 1582	1581	D 834
4833	Mar. June. Sept. Dec.	5548	4595	1585 1588 1583	1582	C 835
4834	Mar. June. Sept. Dec.	5549	4596	1586 1589 1584	1583	B A 836
4835	Mar. June. Sept. Dec.	5550	4597	1587 1590 1585	1584	G 837
4836	Mar. June. Sept. Dec.	5551	4598	1588 1591 1586	1585	F 838
4837	Mar. June. Sept. Dec.	5552	4599	1589 1592 1587	1586	E 839
4838	Mar. June. Sept. Dec.	5553	4600	1590 1593 1588	1587	D C 840
4839	Mar. June. Sept. Dec.	5554	4601	1591 1594 1589	1588	B 841
4840	Mar. June. Sept. Dec.	5555	4602	1592 1595 1590	1589	A 842
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
xv 4841	Mar. June. Sept. Dec.	5556	4603	1593 1596 1591	1590	M ii G L v D viii 843
4842	Mar. June. Sept. Dec.	5557	4604	1594 1597 1592	1591	F E 844
4843	Mar. June. Sept. Dec.	5558	4605	1595 1598 1593	1592	D 845
4844	Mar. June. Sept. Dec.	5559	4606	1596 1599 1594	1593	C 846
4845	Mar. June. Sept. Dec.	5560	4607	1597 1600 1595	1594	B 847
4846	Mar. June. Sept. Dec.	5561	4608	1598 1601 1596	1595	A G 848
4847	Mar. June. Sept. Dec.	5562	4609	1599 1602 1597	1596	F 849
4848	Mar. June. Sept. Dec.	5563	4610	1600 1603 1598	1597	E 850
4849	Mar. June. Sept. Dec.	5564	4611	1601 1604 1599	1598	D 851
4850	Mar. June. Sept. Dec. Mar. June.	5565	4612	1602 1605 1600	1599	C B 852

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.		Nab. Aug. 29.	A. D. Jan. 1st.
x				A. U. C. Apr. 21st.		M xii A
4851	Sept. Dec. Mar. June. Sept. Dec.	5566	4613	1603 1606 1601	1600	L xv D xviii 853
4852	Mar. June. Sept. Dec.	5567	4614	1604 1607 1602	1601	G 854
4853	Mar. June. Sept. Dec.	5568	4615	1605 1608 1603	1602	F 855
4854	Mar. June. Sept. Dec.	5569	4616	1606 1609 1604	1603	E D 856
4855	Mar. June. Sept. Dec.	5570	4617	1607 1610 1605	1604	C 857
4856	Mar. June. Sept. Dec.	5571	4618	1608 1611 1606	1605	B 858
4857	Mar. June. Sept. Dec.	5572	4619	1609 1612 1607	1606	A 859
4858	Mar. June. Sept. Dec.	5573	4620	1610 1613 1608	1607	G F 860
4859	Mar. June. Sept. Dec.	5574	4621	1611 1614 1609	1608	E 861
4860	Mar. June. Sept. Dec.	5575	4622	1612 1615 1610	1609	D 862
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v	Dec.					M i h C
4861	Mar.	5576	4623	1613	1610	L vi
	June.			1616		D ix 863
	Sept.			1611		
4862	Dec.		4624		1611	B A
	Mar.	5577		1614		864
	June.			1617		
	Sept.			1612		
4863	Dec.		4625		1612	G
	Mar.	5578		1615		865
	June.			1618		
	Sept.			1613		
4864	Dec.		4626		1613	F
	Mar.	5579		1616		866
	June.			1619		
	Sept.			1614		
4865	Dec.		4627		1614	E
	Mar.	5580		1617		867
	June.			1620		
	Sept.			1615		
4866	Dec.		4628		1615	D C
	Mar.	5581		1618		868
	June.			1621		
	Sept.			1616		
4867	Dec.		4629		1616	B
	Mar.	5582		1619		869
	June.			1622		
	Sept.			1617		
4868	Dec.		4630		1617	A
	Mar.	5583		1620		870
	June.			1623		
	Sept.			1618		
4869	Dec.		4631		1618	G
	Mar.	5584		1621		871
	June.			1624		
	Sept.			1619		
4870	Dec.		4632		1619	F E
	Mar.	5585		1622		872
	June.			1625		
	Sept.			1620		
	Dec.					
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq. xv ☉	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
4871	Mar. June. Sept. Dec.	5586	4633	1623 1626 1621	1620	M xiii D L xvi D xix 873
4872	Mar. June. Sept. Dec.	5587	4634	1624 1627 1622	1621	C 874
4873	Mar. June. Sept. Dec.	5588	4635	1625 1628 1623	1622	B 875
4874	Mar. June. Sept. Dec.	5589	4636	1626 1629 1624	1623	A G 876
4875	Mar. June. Sept. Dec.	5590	4637	1627 1630 1625	1624	F 877
4876	Mar. June. Sept. Dec.	5591	4638	1628 1631 1626	1625	E 878
4877	Mar. June. Sept. Dec.	5592	4639	1629 1632 1627	1626	D 879
4878	Mar. June. Sept. Dec.	5593	4640	1630 1633 1628	1627	C B 880
4879	Mar. June. Sept. Dec.	5594	4641	1631 1634 1629	1628	A 881
4880	Mar. June. Sept. Dec.	5595	4642	1632 1635 1630	1629	G 882
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. N. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x 4881	Mar. June. Sept. Dec.	5596	4643	1633 1636 1631	1630	Miv F L vii D x 883
4882	Mar. June. Sept. Dec.	5597	4644	1634 1637 1632	1631	E D 884
4883	Mar. June. Sept. Dec.	5598	4645	1635 1638 1633	1632	C 885
4884	Mar. June. Sept. Dec.	5599	4646	1636 1639 1634	1633	B 886
4885	Mar. June. Sept. Dec.	5600	4647	1637 1640 1635	1634	A 887
4886	Mar. June. Sept. Dec.	5601	4648	1638 1641 1636	1635	G F 888
4887	Mar. June. Sept. Dec.	5602	4649	1639 1642 1637	1636	E 889
4888	Mar. June. Sept. Dec.	5603	4650	1640 1643 1638	1637	D 890
4889	Mar. June. Sept. Dec.	5604	4651	1641 1644 1639	1638	C 891
4890	Mar. June. Sept. Dec.	5605	4652	1642 1645 1640	1639	B A 892
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v	Dec.					M xiv G
4891	Mar.	5606	4653	1643	1640	L xvii
	June.			1646		D i 893
	Sept.			1641		
4892	Dec.		4654		1641	F
	Mar.	5607		1644		894
	June.			1647		
	Sept.			1642		
4893	Dec.		4655		1642	E
	Mar.	5608		1645		895
	June.			1648		
	Sept.			1643		
4894	Dec.		4656		1643	D C
	Mar.	5609		1646		896
	June.			1649		
	Sept.			1644		
4895	Dec.		4657		1644	B
	Mar.	5610		1647		897
	June.			1650		
	Sept.			1645		
4896	Dec.		4658		1645	A
	Mar.	5611		1648		898
	June.			1651		
	Sept.			1646		
4897	Dec.		4659		1646	G
	Mar.	5612		1649		899
	June.			1652		
	Sept.			1647		
4898	Dec.		4660		1647	F E
	Mar.	5613		1650		900
	June.			1653		
	Sept.			1648		
4899	Dec.		4661		1648	D
	Mar.	5614		1651		901
	June.			1654		
	Sept.			1649		
4900	Dec.		4662		1649	C
	Mar.	5615		1652		902
	June.			1655		
	Sept.			1650		
	Dec.					
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
4901	Dec. Mar. June. Sept.	5616	4663	1650 1653 1656 1651	1650	M v B L viii D xi 903
4902	Dec. Mar. June. Sept.	5617	4664	1654 1657 1652	1651	A G 904
4903	Dec. Mar. June. Sept.	5618	4665	1655 1658 1653	1652	F 905
4904	Dec. Mar. June. Sept.	5619	4666	1656 1659 1654	1653	E 906
4905	Dec. Mar. June. Sept.	5620	4667	1657 1660 1655	1654	D 907
4906	Dec. Mar. June. Sept.	5621	4668	1658 1661 1656	1655	C B 908
4907	Dec. Mar. June. Sept.	5622	4669	1659 1662 1657	1656	A 909
4908	Dec. Mar. June. Sept.	5623	4670	1660 1663 1658	1657	G 910
4909	Dec. Mar. June. Sept.	5624	4671	1661 1664 1659	1658	F 911
4910	Dec. Mar. June. Sept.	5625	4672	1662 1665 1660	1659	E D 912

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x						
4911	Mar. June. Sept. Dec.	5626	4673	1663 1666 1661	1660	M xv L xviii D ii 913
4912	Mar. June. Sept. Dec.	5627	4674	1664 1667 1662	1661	914
4913	Mar. June. Sept. Dec.	5628	4675	1665 1668 1663	1662	915
4914	Mar. June. Sept. Dec.	5629	4676	1666 1669 1664	1663	916
4915	Mar. June. Sept. Dec.	5630	4677	1667 1670 1665	1664	917
4916	Mar. June. Sept. Dec.	5631	4678	1668 1671 1666	1665	918
4917	Mar. June. Sept. Dec.	5632	4679	1669 1672 1667	1666	919
4918	Mar. June. Sept. Dec.	5633	4680	1670 1673 1668	1667	920
4919	Mar. June. Sept. Dec.	5634	4681	1671 1674 1669	1668	921
4920	Mar. June. Sept. Dec.	5635	4682	1672 1675 1670	1669	922
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v	Dec.					M vi E
4921	Mar.	5636	4683	1673	1670	L ix
	June.			1676		D xii
	Sept.			1671		923
	Dec.					
4922	Mar.	5637	4684	1674	1671	D C
	June.			1677		924
	Sept.			1672		
	Dec.					
4923	Mar.	5638	4685	1675	1672	B
	June.			1678		925
	Sept.			1673		
	Dec.					
4924	Mar.	5639	4686	1676	1673	A
	June.			1679		926
	Sept.			1674		
	Dec.					
4925	Mar.	5640	4687	1677	1674	G
	June.			1680		927
	Sept.			1675		
	Dec.					
4926	Mar.	5641	4688	1678	1675	F E
	June.			1681		928
	Sept.			1676		
	Dec.					
4927	Mar.	5642	4689	1679	1676	D
	June.			1682		929
	Sept.			1677		
	Dec.					
4928	Mar.	5643	4690	1680	1677	C
	June.			1683		930
	Sept.			1678		
	Dec.					
4929	Mar.	5644	4691	1681	1678	B
	June.			1684		931
	Sept.			1679		
	Dec.					
4930	Mar.	5645	4692	1682	1679	A G
	June.			1685		932
	Sept.			1680		
	Dec.					
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
xv	Dec.					
4931	Mar.		4693		1680	M xvi F L xix D iii
	June.	5646		1683		933
	Sept.			1686		
4932	Dec.		4694	1681	1681	E
	Mar.					
	June.	5647		1684		934
	Sept.			1637		
4933	Dec.		4695	1682	1682	D
	Mar.					
	June.	5648		1685		935
	Sept.			1688		
4934	Dec.		4696	1683	1683	C B
	Mar.					
	June.	5649		1686		936
	Sept.			1689		
4935	Dec.		4697	1684	1684	A
	Mar.					
	June.	5650		1687		937
	Sept.			1690		
4936	Dec.		4698	1685	1685	G
	Mar.					
	June.	5651		1688		938
	Sept.			1691		
4937	Dec.		4699	1686	1686	F
	Mar.					
	June.	5652		1689		939
	Sept.			1692		
4938	Dec.		4700	1687	1687	E D
	Mar.					
	June.	5653		1690		940
	Sept.			1693		
4939	Dec.		4701	1688	1688	C
	Mar.					
	June.	5654		1691		941
	Sept.			1694		
4940	Dec.		4702	1689	1689	B
	Mar.					
	June.	5655		1692		942
	Sept.			1695		
	Dec.			1690		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x						M vii A L x D xiii
4941	Mar. June. Sept. Dec.	5656	4703	1693 1696 1691	1690	943
4942	Mar. June. Sept. Dec.	5657	4704	1694 1697 1692	1691	G F 944
4943	Mar. June. Sept. Dec.	5658	4705	1695 1698 1693	1692	E 945
4944	Mar. June. Sept. Dec.	5659	4706	1696 1699 1694	1693	D 946
4945	Mar. June. Sept. Dec.	5660	4707	1697 1700 1695	1694	C 947
4946	Mar. June. Sept. Dec.	5661	4708	1698 1701 1696	1695	B A 948
4947	Mar. June. Sept. Dec.	5662	4709	1699 1702 1697	1696	G 949
4948	Mar. June. Sept. Dec.	5663	4710	1700 1703 1698	1697	F 950
4949	Mar. June. Sept. Dec.	5664	4711	1701 1704 1699	1698	E 951
4950	Mar. June. Sept. Dec.	5665	4712	1702 1705 1700	1699	D C 952
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v 4951	Mar. June. Sept. Dec.	5666	4713	1703 1706 1701	1700	M xvii B L i D iv 953
4952	Mar. June. Sept. Dec.	5667	4714	1704 1707 1702	1701	A 954
4953	Mar. June. Sept. Dec.	5668	4715	1705 1708 1703	1702	G 955
4954	Mar. June. Sept. Dec.	5669	4716	1706 1709 1704	1703	F E 956
4955	Mar. June. Sept. Dec.	5670	4717	1707 1710 1705	1704	D 957
4956	Mar. June. Sept. Dec.	5671	4718	1708 1711 1706	1705	C 958
4957	Mar. June. Sept. Dec.	5672	4719	1709 1712 1707	1706	B 959
4958	Mar. June. Sept. Dec.	5673	4720	1710 1713 1708	1707	A G 960
4959	Mar. June. Sept. Dec.	5674	4721	1711 1714 1709	1708	F 961
4960	Mar. June. Sept. Dec.	5675	4722	1712 1715 1710	1709	E 962
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
xv ☉						M viii D L xi D xiv
4961	Mar. June. Sept. Dec.	5676	4723	1713 1716 1711	1710	963
4962	Mar. June. Sept. Dec.	5677	4724	1714 1717 1712	1711	C B 964
4963	Mar. June. Sept. Dec.	5678	4725	1715 1718 1713	1712	A 965
4964	Mar. June. Sept. Dec.	5679	4726	1716 1719 1714	1713	G 966
4965	Mar. June. Sept. Dec.	5680	4727	1717 1720 1715	1714	F 967
4966	Mar. June. Sept. Dec.	5681	4728	1718 1721 1716	1715	E D 968
4967	Mar. June. Sept. Dec.	5682	4729	1719 1722 1717	1716	C 969
4968	Mar. June. Sept. Dec.	5683	4730	1720 1723 1718	1717	B 970
4969	Mar. June. Sept. Dec.	5684	4731	1721 1724 1719	1718	A 971
4970	Mar. June. Sept. Dec.	5685	4732	1722 1725 1720	1719	G F 972
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x						M xviii E L ii D v
4971	Mar	5686	4733	1723	1720	973
	June.			1726		
	Sept.			1721		
4972	Dec.		4734		1721	D
	Mar.	5687				
	June			1724		974
	Sept.			1727		
	Dec.			1722		
4973	Mar.		4735		1722	C
	June.	5688				
	Sept.			1725		975
	Dec.			1728		
	Mar.		4736	1723	1723	B A
4974	June.	5689				
	Sept.			1726		976
	Dec.			1729		
	Mar.		4737	1724	1724	G
4975	June.	5690				
	Sept.			1727		977
	Dec.			1730		
	Mar.		4738	1725	1725	F
4976	June.	5691				
	Sept.			1728		978
	Dec.			1731		
	Mar.		4739	1726	1726	E
4977	June.	5692				
	Sept.			1729		979
	Dec.			1732		
	Mar.		4740	1727	1727	D C
4978	June.	5693				
	Sept.			1730		980
	Dec.			1733		
	Mar.		4741	1728	1728	B
4979	June.	5694				
	Sept.			1731		981
	Dec.			1734		
	Mar.		4742	1729	1729	A
4980	June.	5695				
	Sept.			1732		982
	Dec.			1735		
	Mar.			1730		
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v 4981	Sept. Dec. Mar. June. Sept. Dec.	5696	4743	1733 1736 1731	1730	M ix G L xii D xv 983
4982	Sept. Dec. Mar. June. Sept. Dec.	5697	4744	1734 1737 1732	1731	F E 984
4983	Sept. Dec. Mar. June. Sept. Dec.	5698	4745	1735 1738 1733	1732	D 985
4984	Sept. Dec. Mar. June. Sept. Dec.	5699	4746	1736 1739 1734	1733	C 986
4985	Sept. Dec. Mar. June. Sept. Dec.	5700	4747	1737 1740 1735	1734	B 987
4986	Sept. Dec. Mar. June. Sept. Dec.	5701	4748	1738 1741 1736	1735	A G 988
4987	Sept. Dec. Mar. June. Sept. Dec.	5702	4749	1739 1742 1737	1736	F 989
4988	Sept. Dec. Mar. June. Sept. Dec.	5703	4750	1740 1743 1738	1737	E 990
4989	Sept. Dec. Mar. June. Sept. Dec.	5704	4751	1741 1744 1739	1738	D 991
4990	Sept. Dec. Mar. June. Sept. Dec.	5705	4752	1742 1745 1740	1739	C B 992
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq. xv	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
4991	Mar. June. Sept. Dec.	5706	4753	1743 1746 1741	1740	M xix L iii D vi 993
4992	Mar. June. Sept. Dec.	5707	4754	1744 1747 1742	1741	994
4993	Mar. June. Sept. Dec.	5708	4755	1745 1748 1743	1742	995
4994	Mar. June. Sept. Dec.	5709	4756	1746 1749 1744	1743	996
4995	Mar. June. Sept. Dec.	5710	4757	1747 1750 1745	1744	997
4996	Mar. June. Sept. Dec.	5711	4758	1748 1751 1746	1745	998
4997	Mar. June. Sept. Dec.	5712	4759	1749 1752 1747	1746	999
4998	Mar. June. Sept. Dec.	5713	4760	1750 1753 1748	1747	1000
4999	Mar. June. Sept. Dec.	5714	4761	1751 1754 1749	1748	1001
5000	Mar. June. Sept. Dec.	5715	4762	1752 1755 1750	1749	1002
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x	Dec.					M x C
5001	Mar.		4763		1750	L xiii
	June.	5716		1753		D xvi
	Sept.			1756		1003
	Dec.			1751		
5002	Mar.		4764		1751	B A
	June.	5717		1754		1004
	Sept.			1757		
	Dec.			1752		
5003	Mar.		4765		1752	G
	June.	5718		1755		1005
	Sept.			1758		
	Dec.			1753		
5004	Mar.		4766		1753	F
	June.	5719		1756		1006
	Sept.			1759		
	Dec.			1754		
5005	Mar.		4767		1754	E
	June.	5720		1757		1007
	Sept.			1760		
	Dec.			1755		
5006	Mar.		4768		1755	D C
	June.	5721		1758		1008
	Sept.			1761		
	Dec.			1756		
5007	Mar.		4769		1756	B
	June.	5722		1759		1009
	Sept.			1762		
	Dec.			1757		
5008	Mar.		4770		1757	A
	June.	5723		1760		1010
	Sept.			1763		
	Dec.			1758		
5009	Mar.		4771		1758	G
	June.	5724		1761		1011
	Sept.			1764		
	Dec.			1759		
5010	Mar.		4772		1759	F E
	June.	5725		1762		1012
	Sept.			1765		
	Dec.			1760		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
v						
5011	Mar. June. Sept. Dec.	5726	4773	Apr. 21st. 1763 1766 1761	1760	M i L iv D vii 1013
5012	Mar. June. Sept. Dec.	5727	4774	1764 1767 1762	1761	1014
5013	Mar. June. Sept. Dec.	5728	4775	1765 1768 1763	1762	1015
5014	Mar. June. Sept. Dec.	5729	4776	1766 1769 1764	1763	1016
5015	Mar. June. Sept. Dec.	5730	4777	1767 1770 1765	1764	1017
5016	Mar. June. Sept. Dec.	5731	4778	1768 1771 1766	1765	1018
5017	Mar. June. Sept. Dec.	5732	4779	1769 1772 1767	1766	1019
5018	Mar. June. Sept. Dec.	5733	4780	1770 1773 1768	1767	1020
5019	Mar. June. Sept. Dec.	5734	4781	1771 1774 1769	1768	1021
5020	Mar. June. Sept. Dec.	5735	4782	1772 1775 1770	1769	1022
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
xv 5021	Mar. June. Sept. Dec.	5736	4783	1773 1776 1771	1770	M xi F L xiv D xvii 1023
5022	Mar. June. Sept. Dec.	5737	4784	1774 1777 1772	1771	E D 1024
5023	Mar. June. Sept. Dec.	5738	4785	1775 1778 1773	1772	C 1025
5024	Mar. June. Sept. Dec.	5739	4786	1776 1779 1774	1773	B 1026
5025	Mar. June. Sept. Dec.	5740	4787	1777 1780 1775	1774	A 1027
5026	Mar. June. Sept. Dec.	5741	4788	1778 1781 1776	1775	G F 1028
5027	Mar. June. Sept. Dec.	5742	4789	1779 1782 1777	1776	E 1029
5028	Mar. June. Sept. Dec.	5743	4790	1780 1783 1778	1777	D 1030
5029	Mar. June. Sept. Dec.	5744	4791	1781 1784 1779	1778	C 1031
5030	Mar. June. Sept. Dec.	5745	4792	1782 1785 1780	1779	B A 1032
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x						M ii G
5031	Mar.		4793	1783	1780	L v
	June.	5746		1786		D viii 1033
	Sept.			1781		
	Dec.				1781	F
5032	Mar.		4794			
	June.	5747		1784		1034
	Sept.			1787		
	Dec.			1782		E
5033	Mar.		4795		1782	
	June.	5748		1785		1035
	Sept.			1788		
	Dec.			1783		D C
5034	Mar.		4796		1783	
	June.	5749		1786		1036
	Sept.			1789		
	Dec.			1784		B
5035	Mar.		4797		1784	
	June.	5750		1787		1037
	Sept.			1790		
	Dec.			1785		A
5036	Mar.		4798		1785	
	June.	5751		1788		1038
	Sept.			1791		
	Dec.			1786		G
5037	Mar.		4799		1786	
	June.	5752		1789		1039
	Sept.			1792		
	Dec.			1787		F E
5038	Mar.		4800		1787	
	June.	5753		1790		1040
	Sept.			1793		
	Dec.			1788		D
5039	Mar.		4801		1788	
	June.	5754		1791		1041
	Sept.			1794		
	Dec.			1789		C
5040	Mar.		4802		1789	
	June.	5755		1792		1042
	Sept.			1795		
	Dec.			1790		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v 5041	Mar. June. Sept. Dec.	5756	4803	1793 1796 1791	1790	M xii B L xv D xviii 1043
5042	Mar. June. Sept. Dec.	5757	4804	1794 1797 1792	1791	A G 1044
5043	Mar. June. Sept. Dec.	5758	4805	1795 1798 1793	1792	F 1045
5044	Mar. June. Sept. Dec.	5759	4806	1796 1799 1794	1793	E 1046
5045	Mar. June. Sept. Dec.	5760	4807	1797 1800 1795	1794	D 1047
5046	Mar. June. Sept. Dec.	5761	4808	1798 1801 1796	1795	C B 1048
5047	Mar. June. Sept. Dec.	5762	4809	1799 1802 1797	1796	A 1049
5048	Mar. June. Sept. Dec.	5763	4810	1800 1803 1798	1797	G 1050
5049	Mar. June. Sept. Dec.	5764	4811	1801 1804 1799	1798	F 1051
5050	Mar. June. Sept. Dec. Mar. June.	5765	4812	1802 1805 1800	1799	E D 1052

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
$\Delta \vee \odot$ 5051	Mar. June. Sept. Dec.	5766	4813	1803 1806 1801	1800	M iii C L vi D ix 1053
5052	Mar. June. Sept. Dec.	5767	4814	1804 1807 1802	1801	B 1054
5053	Mar. June. Sept. Dec.	5768	4815	1805 1808 1803	1802	A 1055
5054	Mar. June. Sept. Dec.	5769	4816	1806 1809 1804	1803	G F 1056
5055	Mar. June. Sept. Dec.	5770	4817	1807 1810 1805	1804	E 1057
5056	Mar. June. Sept. Dec.	5771	4818	1808 1811 1806	1805	D 1058
5057	Mar. June. Sept. Dec.	5772	4819	1809 1812 1807	1806	C 1059
5058	Mar. June. Sept. Dec.	5773	4820	1810 1813 1808	1807	B A 1060
5059	Mar. June. Sept. Dec.	5774	4821	1811 1814 1809	1808	G 1061
5060	Mar. June. Sept. Dec.	5775	4822	1812 1815 1810	1809	F 1062
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x	Dec.					M xiii E
5061	Mar.		4823		1810	L xvi
	June.	5776		1813		D xix
	Sept.			1816		1063
	Dec.			1811		
5062	Mar.		4824		1811	D C
	June.	5777				1064
	Sept.			1814		
	Dec.			1817		
5063	Mar.		4825		1812	B
	June.	5778				1065
	Sept.			1815		
	Dec.			1818		
5064	Mar.		4826		1813	A
	June.	5779		1813		1066
	Sept.			1816		
	Dec.			1819		
5065	Mar.		4827		1814	G
	June.	5780				1067
	Sept.			1817		
	Dec.			1820		
5066	Mar.		4828		1815	F E
	June.	5781				1068
	Sept.			1818		
	Dec.			1821		
5067	Mar.		4829		1816	D
	June.	5782				1069
	Sept.			1819		
	Dec.			1822		
5068	Mar.		4830		1817	C
	June.	5783				1070
	Sept.			1820		
	Dec.			1823		
5069	Mar.		4831		1818	B
	June.	5784				1071
	Sept.			1821		
	Dec.			1824		
5070	Mar.		4832		1819	A G
	June.	5785				1072
	Sept.			1822		
	Dec.			1825		
	Mar.			1820		
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
v	Sept. Dec.			Apr. 21st.		M iv F
5071	Mar.	5786	4833	1823	1820	L vii
	June.			1826		D x 1073
	Sept.			1821		
5072	Dec.				1821	E
	Mar.	5787	4834			
	June.			1824		1074
	Sept.			1827		
5073	Dec.			1822		D
	Mar.		4835		1822	
	June.	5788		1825		1075
	Sept.			1828		
5074	Dec.			1823		
	Mar.		4836		1823	C B
	June.	5789		1826		1076
	Sept.			1829		
5075	Dec.			1824		A
	Mar.		4837		1824	
	June.	5790		1827		1077
	Sept.			1830		
5076	Dec.			1825		G
	Mar.		4838		1825	
	June.	5791		1828		1078
	Sept.			1831		
5077	Dec.			1826		F
	Mar.		4839		1826	
	June.	5792		1829		1079
	Sept.			1832		
5078	Dec.			1827		E D
	Mar.		4840		1827	
	June.	5793		1830		1080
	Sept.			1833		
5079	Dec.			1828		C
	Mar.		4841		1828	
	June.	5794		1831		1081
	Sept.			1834		
5080	Dec.			1829		B
	Mar.		4842		1829	
	June.	5795		1832		1082
	Sept.			1835		
	Dec.			1830		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
xv	Dec.			Apr. 21st.		M xiv A
5081	Mar.	5796	4843	1833	1830	L xvii
	June.			1836		D i
	Sept.			1831		1083
	Dec.					
5082	Mar.	5797	4844	1834	1831	G F
	June.			1837		1084
	Sept.			1832		
	Dec.					
5083	Mar.	5798	4845	1835	1832	E
	June.			1838		1085
	Sept.			1833		
	Dec.					
5084	Mar.	5799	4846	1836	1833	D
	June.			1839		1086
	Sept.			1834		
	Dec.					
5085	Mar.	5800	4847	1837	1834	C
	June.			1840		1087
	Sept.			1835		
	Dec.					
5086	Mar.	5801	4848	1838	1835	B A
	June.			1841		1088
	Sept.			1836		
	Dec.					
5087	Mar.	5802	4849	1839	1836	G
	June.			1842		1089
	Sept.			1837		
	Dec.					
5088	Mar.	5803	4850	1840	1837	F
	June.			1843		1090
	Sept.			1838		
	Dec.					
5089	Mar.	5804	4851	1841	1838	E
	June.			1844		1091
	Sept.			1839		
	Dec.					
5090	Mar.	5805	4852	1842	1839	D C
	June.			1845		1092
	Sept.			1840		
	Dec.					
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
x						
5091	Mar.	5806	4853	Apr. 21st.	1840	M v B L viii D xi 1093
	June.			1843		
	Sept.			1846		
	Dec.			1841		
5092	Mar.		4854		1841	A
	June.	5807		1844		1094
	Sept.			1847		
	Dec.			1842		
5093	Mar.		4855		1842	G
	June.	5808		1845		1095
	Sept.			1848		
	Dec.			1843		
5094	Mar.		4856		1843	F E
	June.	5809		1846		1096
	Sept.			1849		
	Dec.			1844		
5095	Mar.		4857		1844	D
	June.	5810		1847		1097
	Sept.			1850		
	Dec.			1845		
5096	Mar.		4858		1845	C
	June.	5811		1848		1098
	Sept.			1851		
	Dec.			1846		
5097	Mar.		4859		1846	B
	June.	5812		1849		1099
	Sept.			1852		
	Dec.			1847		
5098	Mar.		4860		1847	A G
	June.	5813		1850		1100
	Sept.			1853		
	Dec.			1848		
5099	Mar.		4861		1848	F
	June.	5814		1851		1101
	Sept.			1854		
	Dec.			1849		
5100	Mar.		4862		1849	E
	June.	5815		1852		1102
	Sept.			1855		
	Dec.			1850		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
5101	Mar. June. Sept. Dec.	5816	4863	1853 1856 1851	1850	M xv D L xviii D ii 1103
5102	Mar. June. Sept. Dec.	5817	4864	1854 1857 1852	1851	C B 1104
5103	Mar. June. Sept. Dec.	5818	4865	1855 1858 1853	1852	A 1105
5104	Mar. June. Sept. Dec.	5819	4866	1856 1859 1854	1853	G 1106
5105	Mar. June. Sept. Dec.	5820	4867	1857 1860 1855	1854	F 1107
5106	Mar. June. Sept. Dec.	5821	4868	1858 1861 1856	1855	E D 1108
5107	Mar. June. Sept. Dec.	5822	4869	1859 1862 1857	1856	C 1109
5108	Mar. June. Sept. Dec.	5823	4870	1860 1863 1858	1857	B 1110
5109	Mar. June. Sept. Dec.	5824	4871	1861 1864 1859	1858	A 1111
5110	Mar. June. Sept. Dec.	5825	4872	1862 1865 1860	1859	G F 1112
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
xv				Apr. 21st.		M vi E L ix D xii
5111	Mar.		4873		1860	1113
	June.	5826		1863		
	Sept.			1866		
	Dec.			1861		
5112	Mar.		4874		1861	D
	June.	5827				1114
	Sept.			1864		
	Dec.			1867		
	Mar.		4875			
5113	June.	5828			1862	C
	Sept.			1865		1115
	Dec.			1868		
	Mar.		4876			B A
5114	June.	5829			1863	
	Sept.			1866		1116
	Dec.			1869		
	Mar.		4877			
5115	June.	5830			1864	G
	Sept.			1867		1117
	Dec.			1870		
	Mar.		4878			
5116	June.	5831			1865	F
	Sept.			1868		1118
	Dec.			1871		
	Mar.		4879			
5117	June.	5832			1866	E
	Sept.			1869		1119
	Dec.			1872		
	Mar.		4880			
5118	June.	5833			1867	D C
	Sept.			1870		1120
	Dec.			1873		
	Mar.		4881			B
5119	June.	5834			1868	
	Sept.			1871		1121
	Dec.			1874		
	Mar.		4882			
5120	June.	5835			1869	A
	Sept.			1872		1122
	Dec.			1875		
	Mar.			1870		
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x 5121	Mar. June. Sept. Dec.	5836	4883	1873 1876 1871	1870	M xvi G L xix D iii 1123
5122	Mar. June. Sept. Dec.	5837	4884	1874 1877 1872	1871	F E 1124
5123	Mar. June. Sept. Dec.	5838	4885	1875 1878 1873	1872	D 1125
5124	Mar. June. Sept. Dec.	5839	4886	1876 1879 1874	1873	C 1126
5125	Mar. June. Sept. Dec.	5840	4887	1877 1880 1875	1874	B 1127
5126	Mar. June. Sept. Dec.	5841	4888	1878 1881 1876	1875	A G 1128
5127	Mar. June. Sept. Dec.	5842	4889	1879 1882 1877	1876	F 1129
5128	Mar. June. Sept. Dec.	5843	4890	1880 1883 1878	1877	E 1130
5129	Mar. June. Sept. Dec.	5844	4891	1881 1884 1879	1878	D 1131
5130	Mar. June. Sept. Dec.	5845	4892	1882 1885 1880	1879	C B 1132
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v						M vii A L x D xlii 1133
5131	Mar. June.	5846	4893	1883 1886 1881	1880	
5132	Sept. Dec. Mar. June.	5847	4894	1884 1887 1882	1881	G 1134
5133	Sept. Dec. Mar. June.	5848	4895	1885 1888 1883	1882	F 1135
5134	Sept. Dec. Mar. June.	5849	4896	1886 1889 1884	1883	E D 1136
5135	Sept. Dec. Mar. June.	5850	4897	1887 1890 1885	1884	C 1137
5136	Sept. Dec. Mar. June.	5851	4898	1888 1891 1886	1885	B 1138
5137	Sept. Dec. Mar. June.	5852	4899	1889 1892 1887	1886	A 1139
5138	Sept. Dec. Mar. June.	5853	4900	1890 1893 1888	1887	G F 1140
5139	Sept. Dec. Mar. June.	5854	4901	1891 1894 1889	1888	E 1141
5140	Sept. Dec. Mar. June.	5855	4902	1892 1895 1890	1889	D 1142
	Sept. Dec. Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
xv ☉				Apr. 21st.	1890	M xvii C L i D iv
5141	Mar. June. Sept. Dec.	5856	4903	1893 1896 1891		1143
5142	Mar. June. Sept. Dec.	5857	4904	1894 1897 1892	1891	B A 1144
5143	Mar. June. Sept. Dec.	5858	4905	1895 1898 1893	1892	G 1145
5144	Mar. June. Sept. Dec.	5859	4906	1896 1899 1894	1893	F 1146
5145	Mar. June. Sept. Dec.	5860	4907	1897 1900 1895	1894	E 1147
5146	Mar. June. Sept. Dec.	5861	4908	1898 1901 1896	1895	D C 1148
5147	Mar. June. Sept. Dec.	5862	4909	1899 1902 1897	1896	B 1149
5148	Mar. June. Sept. Dec.	5863	4910	1900 1903 1898	1897	A 1150
5149	Mar. June. Sept. Dec.	5864	4911	1901 1904 1899	1898	G 1151
5150	Mar. June. Sept. Dec.	5865	4912	1902 1905 1900	1899	F E 1152
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.		Nab. Aug. 29.	A. D. Jan. 1st.
x	Sept. Dec.			A. U. C. Apr. 21st.		M v. ii D L xi D xiv 1153
5151	Mar. June.	5866	4913	1903 1906	1900	
	Sept. Dec.			1901		
5152	Mar. June.	5867	4914	1904 1907	1901	C 1154
	Sept. Dec.			1902		
5153	Mar. June.	5868	4915	1905 1908	1902	B 1155
	Sept. Dec.			1903		
5154	Mar. June.	5869	4916	1906 1909	1903	A G 1156
	Sept. Dec.			1904		
5155	Mar. June.	5870	4917	1907 1910	1904	F 1157
	Sept. Dec.			1905		
5156	Mar. June.	5871	4918	1908 1911	1905	E 1158
	Sept. Dec.			1906		
5157	Mar. June.	5872	4919	1909 1912	1906	D 1159
	Sept. Dec.			1907		
5158	Mar. June.	5873	4920	1910 1913	1907	C B 1160
	Sept. Dec.			1908		
5159	Mar. June.	5874	4921	1911 1914	1908	A 1161
	Sept. Dec.			1909		
5160	Mar. June.	5875	4922	1912 1915	1909	G 1162
	Sept. Mar.			1910		
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v						M xviii F L ii D v
5161	Mar. June. Sept. Dec.	5876	4923	1913 1916 1911	1910	1163
5162	Mar. June. Sept. Dec.	5877	4924	1914 1917 1912	1911	E D 1164
5163	Mar. June. Sept. Dec.	5878	4925	1915 1918 1913	1912	C 1165
5164	Mar. June. Sept. Dec.	5879	4926	1916 1919 1914	1913	B 1166
5165	Mar. June. Sept. Dec.	5880	4927	1917 1920 1915	1914	A 1167
5166	Mar. June. Sept. Dec.	5881	4928	1918 1921 1916	1915	G F 1168
5167	Mar. June. Sept. Dec.	5882	4929	1919 1922 1917	1916	E 1169
5168	Mar. June. Sept. Dec.	5883	4930	1920 1923 1918	1917	D 1170
5169	Mar. June. Sept. Dec.	5884	4931	1921 1924 1919	1918	C 1171
5170	Mar. June. Sept. Dec.	5885	4932	1922 1925 1920	1919	B A 1172
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.		Nab. Aug. 29.	A. D. Jan. 1st.
xv				A. U. C. Apr. 21st.		
5171	Sept. Dec.		4933		1920	M ix L xii D xv 1173
	Mar. June.	5886		1923		
	Sept. Dec.			1926		
5172	Mar. June	5887	4934	1921	1921	F
	Sept. Dec.			1924		1174
	Mar. June.			1927		
5173	Sept. Dec.		4935	1922	1922	E
	Mar. June.	5888		1925		1175
	Sept. Dec.			1928		
5174	Mar. June.		4936	1923	1923	D C
	Sept. Dec.	5889		1926		1176
	Mar. June.			1929		
5175	Sept. Dec.		4937	1924	1924	B
	Mar. June.	5890		1927		1177
	Sept. Dec.			1930		
5176	Mar. June.		4938	1925	1925	A
	Sept. Dec.	5891		1928		1178
	Mar. June.			1931		
5177	Sept. Dec.		4939	1926	1926	G
	Mar. June.	5892		1929		1179
	Sept. Dec.			1932		
5178	Mar. June.		4940	1927	1927	F E
	Sept. Dec.	5893		1930		1180
	Mar. June.			1933		
5179	Sept. Dec.		4941	1928	1928	D
	Mar. June.	5894		1931		1181
	Sept. Dec.			1934		
5180	Mar. June.		4942	1929	1929	C
	Sept. Dec.	5895		1932		1182
	Mar. June.			1935		
				1930		

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
x						
5181	Mar. June. Sept. Dec.	5896	4943	Apr. 21st. 1933 1936 1931	1930	M xix B L iii D vi 1183
5182	Mar. June. Sept. Dec.	5897	4944	1934 1937 1932	1931	A G 1184
5183	Mar. June. Sept. Dec.	5898	4945	1935 1938 1933	1932	F 1185
5184	Mar. June. Sept. Dec.	5899	4946	1936 1939 1934	1933	E 1186
5185	Mar. June. Sept. Dec.	5900	4947	1937 1940 1935	1934	D 1187
5186	Mar. June. Sept. Dec.	5901	4948	1938 1941 1936	1935	C B 1188
5187	Mar. June. Sept. Dec.	5902	4949	1939 1942 1937	1936	A 1189
5188	Mar. June. Sept. Dec.	5903	4950	1940 1943 1938	1937	G 1190
5189	Mar. June. Sept. Dec.	5904	4951	1941 1944 1939	1938	F 1191
5190	Mar. June. Sept. Dec.	5905	4952	1942 1945 1940	1939	E D 1192
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
5191	Mar. June. Sept. Dec.	5906	4953	1943 1946 1941	1940	M x L xiii D xvi 1193
5192	Mar. June. Sept. Dec.	5907	4954	1944 1947 1942	1941	1194
5193	Mar. June. Sept. Dec.	5908	4955	1945 1948 1943	1942	1195
5194	Mar. June. Sept. Dec.	5909	4956	1946 1949 1944	1943	1196
5195	Mar. June. Sept. Dec.	5910	4957	1947 1950 1945	1944	1197
5196	Mar. June. Sept. Dec.	5911	4958	1948 1951 1946	1945	1198
5197	Mar. June. Sept. Dec.	5912	4959	1949 1952 1947	1946	1199
5198	Mar. June. Sept. Dec.	5913	4960	1950 1953 1948	1947	1200
5199	Mar. June. Sept. Dec.	5914	4961	1951 1954 1949	1948	1201
5200	Mar. June. Sept. Dec.	5915	4962	1952 1955 1950	1949	1202
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
xv	Dec.					mi E
5201	Mar.		4963		1950	L iv
	June.	5916		1953		D vii
	Sept.			1956		1203
	Dec.			1951		
5202	Mar.		4964		1951	D C
	June.	5917				1204
	Sept.			1954		
	Dec.			1957		
5203	Mar.		4965		1952	B
	June.	5918				1205
	Sept.			1955		
	Dec.			1958		
5204	Mar.		4966		1953	A
	June.	5919		1953		1206
	Sept.			1956		
	Dec.			1959		
5205	Mar.		4967		1954	G
	June.	5920				1207
	Sept.			1957		
	Dec.			1960		
5206	Mar.		4968		1955	F E
	June.	5921				1208
	Sept.			1958		
	Dec.			1961		
5207	Mar.		4969		1956	D
	June.	5922				1209
	Sept.			1959		
	Dec.			1962		
5208	Mar.		4970		1957	C
	June.	5923				1210
	Sept.			1960		
	Dec.			1963		
5209	Mar.		4971		1958	B
	June.	5924				1211
	Sept.			1961		
	Dec.			1964		
5210	Mar.		4972		1959	A G
	June.	5925				1212
	Sept.			1959		
	Dec.			1962		
	Mar.			1965		
	June.			1960		

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq. x	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
5211	Mar June. Sept. Dec.	5926	4973	1963 1966 1961	1960	M xi F L xiv D xvii 1213
5212	Mar. June Sept. Dec.	5927	4974	1964 1967 1962	1961	1214 E
5213	Mar. June. Sept. Dec.	5928	4975	1965 1968 1963	1962	1215 D
5214	Mar. June. Sept. Dec.	5929	4976	1966 1969 1964	1963	1216 C B
5215	Mar. June. Sept. Dec.	5930	4977	1967 1970 1965	1964	1217 A
5216	Mar. June. Sept. Dec.	5931	4978	1968 1971 1966	1965	1218 G
5217	Mar. June. Sept. Dec.	5932	4979	1969 1972 1967	1966	1219 F
5218	Mar. June. Sept. Dec.	5933	4980	1970 1973 1968	1967	1220 E D
5219	Mar. June. Sept. Dec.	5934	4981	1971 1974 1969	1968	1221 C
5220	Mar. June. Sept. Dec.	5935	4982	1972 1975 1970	1969	1222 B
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
5221	Mar. June. Sept. Dec.	5936	4983	1973 1976 1971	1970	M II L V D VIII 1223
5222	Mar. June. Sept. Dec.	5937	4984	1974 1977 1972	1971	G F 1224
5223	Mar. June. Sept. Dec.	5938	4985	1975 1978 1973	1972	E 1225
5224	Mar. June. Sept. Dec.	5939	4986	1976 1979 1974	1973	D 1226
5225	Mar. June. Sept. Dec.	5940	4987	1977 1980 1975	1974	C 1227
5226	Mar. June. Sept. Dec.	5941	4988	1978 1981 1976	1975	B A 1228
5227	Mar. June. Sept. Dec.	5942	4989	1979 1982 1977	1976	G 1229
5228	Mar. June. Sept. Dec.	5943	4990	1980 1983 1978	1977	F 1230
5229	Mar. June. Sept. Dec.	5944	4991	1981 1984 1979	1978	E 1231
5230	Mar. June. Sept. Dec. Mar. June.	5945	4992	1982 1985 1980	1979	D C 1232

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq. xv ○	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
5231	Mar. June. Sept. Dec.	5946	4993	1983 1986 1981	1980	M xii B L xv D xviii 1233
5232	Mar. June. Sept. Dec.	5947	4994	1984 1987 1982	1981	A 1234
5233	Mar. June. Sept. Dec.	5948	4995	1985 1988 1983	1982	G 1235
5234	Mar. June. Sept. Dec.	5949	4996	1986 1989 1984	1983	F E 1236
5235	Mar. June. Sept. Dec.	5950	4997	1987 1990 1985	1984	D 1237
5236	Mar. June. Sept. Dec.	5951	4998	1988 1991 1986	1985	C 1238
5237	Mar. June. Sept. Dec.	5952	4999	1989 1992 1987	1986	B 1239
5238	Mar. June. Sept. Dec.	5953	5000	1990 1993 1988	1987	A G 1240
5239	Mar. June. Sept. Dec.	5954	5001	1991 1994 1989	1988	F 1241
5240	Mar. June. Sept. Dec.	5955	5002	1992 1995 1990	1989	E 1242
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. E. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x 5241	Mar. June. Sept. Dec.	5956	5003	1993 1996 1991	1990	M iii D L vi D ix 1243
5242	Mar. June. Sept. Dec.	5957	5004	1994 1997 1992	1991	C E 1244
5243	Mar. June. Sept. Dec.	5958	5005	1995 1998 1993	1992	A 1245
5244	Mar. June. Sept. Dec.	5959	5006	1996 1999 1994	1993	G 1246
5245	Mar. June. Sept. Dec.	5960	5007	1997 2000 1995	1994	F 1247
5246	Mar. June. Sept. Dec.	5961	5008	1998 2001 1996	1995	E D 1248
5247	Mar. June. Sept. Dec.	5962	5009	1999 2002 1997	1996	C 1249
5248	Mar. June. Sept. Dec.	5963	5010	2000 2003 1998	1997	B 1250
5249	Mar. June. Sept. Dec.	5964	5011	2001 2004 1999	1998	A 1251
5250	Mar. June. Sept. Dec.	5965	5012	2002 2005 2000	1999	G F 1252

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
V						M xiii E
5251	Mar	5963	5013	2003	2000	L xvi
	June.			2006		D xix
	Sept.			2001		1253
	Dec.					
5252	Mar.		5014		2001	D
	June.	5967		2004		1254
	Sept.			2007		
	Dec.			2002		
5253	Mar.		5015		2002	C
	June.	5968		2005		1255
	Sept.			2008		
	Dec.			2003		
5254	Mar.		5016		2003	B A
	June.	5969		2006		1256
	Sept.			2009		
	Dec.			2004		
5255	Mar.		5017		2004	G
	June.	5970		2007		1257
	Sept.			2010		
	Dec.			2005		
5256	Mar.		5018		2005	F
	June.	5971		2008		1258
	Sept.			2011		
	Dec.			2006		
5257	Mar.		5019		2006	E
	June.	5972		2009		1259
	Sept.			2012		
	Dec.			2007		
5258	Mar.		5020		2007	D C
	June.	5973		2010		1260
	Sept.			2013		
	Dec.			2008		
5259	Mar.		5021		2008	B
	June.	5974		2011		1261
	Sept.			2014		
	Dec.			2009		
5260	Mar.		5022		2009	A
	June.	5975		2012		1262
	Sept.			2015		
	Dec.			2010		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq. xv	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
5261	Mar.	5976	5023	2013 2016 2011	2010	M iv L vii D x 1263 G
5262	Mar.	5977	5024	2014 2017 2012	2011	FE 1264
5263	Mar.	5978	5025	2015 2018 2013	2012	D 1265
5264	Mar.	5979	5026	2016 2019 2014	2013	C 1266
5265	Mar.	5980	5027	2017 2020 2015	2014	B 1267
5266	Mar.	5981	5028	2018 2021 2016	2015	A G 1268
5267	Mar.	5982	5029	2019 2022 2017	2016	F 1269
5268	Mar.	5983	5030	2020 2023 2018	2017	E 1270
5269	Mar.	5984	5031	2021 2024 2019	2018	D 1271
5270	Mar.	5985	5032	2022 2025 2020	2019	C B 1272
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.		Nab. Aug. 29.	A. D. Jan. 1st.
x				A. U. C. Apr. 21st.		M xiv A
5271	Sept. Dec. Mar. June. Sept. Dec.	5986	5033	2023 2026 2021	2020	L xvii D i 1273
5272	Sept. Dec. Mar. June. Sept. Dec.	5987	5034	2024 2027 2022	2021	G 1274
5273	Sept. Dec. Mar. June. Sept. Dec.	5988	5035	2025 2028 2023	2022	F 1275
5274	Sept. Dec. Mar. June. Sept. Dec.	5989	5036	2026 2029 2024	2023	E D 1276
5275	Sept. Dec. Mar. June. Sept. Dec.	5990	5037	2027 2030 2025	2024	C 1277
5276	Sept. Dec. Mar. June. Sept. Dec.	5991	5038	2028 2031 2026	2025	B 1278
5277	Sept. Dec. Mar. June. Sept. Dec.	5992	5039	2029 2032 2027	2026	A 1279
5278	Sept. Dec. Mar. June. Sept. Dec.	5993	5040	2030 2033 2028	2027	G F 1280
5279	Sept. Dec. Mar. June. Sept. Dec.	5994	5041	2031 2034 2029	2028	E 1281
5280	Sept. Dec. Mar. June. Sept. Dec.	5995	5042	2032 2035 2030	2029	D 1282

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
5281	Mar. June. Sept. Dec.	5996	5043	2033 2036 2031	2030	M v L viii D xi 1283
5282	Mar. June. Sept. Dec.	5997	5044	2034 2037 2032	2031	B A 1284
5283	Mar. June. Sept. Dec.	5998	5045	2035 2038 2033	2032	G 1285
5284	Mar. June. Sept. Dec.	5999	5046	2036 2039 2034	2033	F 1286
5285	Mar. June. Sept. Dec.	6000	5047	2037 2040 2035	2034	E 1287
5286	Mar. June. Sept. Dec.	6001	5048	2038 2041 2036	2035	D C 1288
5287	Mar. June. Sept. Dec.	6002	5049	2039 2042 2037	2036	B 1289
5288	Mar. June. Sept. Dec.	6003	5050	2040 2043 2038	2037	A 1290
5289	Mar. June. Sept. Dec.	6004	5051	2041 2044 2039	2038	G 1291
5290	Mar. June. Sept. Dec. Mar. June.	6005	5052	2042 2045 2040	2039	F E 1292

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
xv				Apr. 21st.		M x v D
5291	Mar.	6006	5053	2043	2040	L xviii D
	June.			2046		D ii 1293
	Sept.			2041		
5292	Dec.		5054		2041	C
	Mar.	6007		2044		1294
	June.			2047		
	Sept.			2042		
5293	Dec.		5055		2042	B
	Mar.	6008		2045		1295
	June.			2048		
	Sept.			2043		
5294	Dec.		5056		2043	A G
	Mar.	6009		2046		1296
	June.			2049		
	Sept.			2044		
5295	Dec.		5057		2044	F
	Mar.	6010		2047		1297
	June.			2050		
	Sept.			2045		
5296	Dec.		5058		2045	E
	Mar.	6011		2048		1298
	June.			2051		
	Sept.			2046		
5297	Dec.		5059		2046	D
	Mar.	6012		2049		1299
	June.			2052		
	Sept.			2047		
5298	Dec.		5060		2047	C B
	Mar.	6013		2050		1300
	June.			2053		
	Sept.			2048		
5299	Dec.		5061		2048	A
	Mar.	6014		2051		1301
	June.			2054		
	Sept.			2049		
5300	Dec.		5062		2049	G
	Mar.	6015		2052		1302
	June.			2055		
	Sept.			2050		
	Dec.					
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x	Dec.					
5301	Mar.	6016	5063	2053	2050	M VI F
	June.			2056		L ix
	Sept.			2051		D xii
	Dec.					1303
5302	Mar.	6017	5064	2054	2051	E D
	June.			2057		1304
	Sept.			2052		
	Dec.					
5303	Mar.	6018	5065	2055	2052	C
	June.			2058		1305
	Sept.			2053		
	Dec.					
5304	Mar.	6019	5066	2056	2053	B
	June.			2059		1306
	Sept.			2054		
	Dec.					
5305	Mar.	6020	5067	2057	2054	A
	June.			2060		1307
	Sept.			2055		
	Dec.					
5306	Mar.	6021	5068	2058	2055	G F
	June.			2061		1308
	Sept.			2056		
	Dec.					
5307	Mar.	6022	5069	2059	2056	E
	June.			2062		1309
	Sept.			2017		
	Dec.					
5308	Mar.	6023	5070	2060	2057	D
	June.			2063		1310
	Sept.			2058		
	Dec.					
5309	Mar.	6024	5071	2061	2058	C
	June.			2064		1311
	Sept.			2059		
	Dec.					
5310	Mar.	6025	5072	2062	2059	B A
	June.			2065		1312
	Sept.			2060		
	Dec.					
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
5311	Sept. Dec. Mar. June.	6026	5073	2063 2066 2061	2060	M xvi L xix D iii 1313
5312	Sept. Dec. Mar. June.	6027	5074	2064 2067 2062	2061	1314
5313	Sept. Dec. Mar. June.	6028	5075	2065 2068 2063	2062	1315
5314	Sept. Dec. Mar. June.	6029	5076	2066 2069 2064	2063	1316
5315	Sept. Dec. Mar. June.	6030	5077	2067 2070 2065	2064	1317
5316	Sept. Dec. Mar. June.	6031	5078	2068 2071 2066	2065	1318
5317	Sept. Dec. Mar. June.	6032	5079	2069 2072 2067	2066	1319
5318	Sept. Dec. Mar. June.	6033	5080	2070 2073 2068	2067	1320
5319	Sept. Dec. Mar. June.	6034	5081	2071 2074 2069	2068	1321
5320	Sept. Dec. Mar. June.	6035	5082	2072 2075 2070	2069	1322

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
xv ☉						M vii B L x D xiii 1323
5321	Mar. June. Sept. Dec.	6036	5083	2073 2076 2071	2070	
5322	Mar. June. Sept. Dec.	6037	5084	2074 2077 2072	2071	A G 1324
5323	Mar. June. Sept. Dec.	6038	5085	2075 2078 2073	2072	F 1325
5324	Mar. June. Sept. Dec.	6039	5086	2076 2079 2074	2073	E 1326
5325	Mar. June. Sept. Dec.	6040	5087	2077 2080 2075	2074	D 1327
5326	Mar. June. Sept. Dec.	6041	5088	2078 2081 2076	2075	C B 1328
5327	Mar. June. Sept. Dec.	6042	5089	2079 2082 2077	2076	A 1329
5328	Mar. June. Sept. Dec.	6043	5090	2080 2083 2078	2077	G 1330
5329	Mar. June. Sept. Dec.	6044	5091	2081 2084 2079	2078	F 1331
5330	Mar. June. Sept. Dec.	6045	5092	2082 2085 2080	2079	E D 1332
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x 5331	Mar June. Sept. Dec.	6046	5093	2083 2086 2081	2080	M xvii C L i D iv 1333
5332	Mar. June Sept. Dec.	6047	5094	2084 2087 2082	2081	B 1334
5333	Mar. June. Sept. Dec.	6048	5095	2085 2088 2083	2082	A 1335
5334	Mar. June. Sept. Dec.	6049	5096	2086 2089 2084	2083	G F 1336
5335	Mar. June. Sept. Dec.	6050	5097	2087 2090 2085	2084	E 1337
5336	Mar. June. Sept. Dec.	6051	5098	2088 2091 2086	2085	D 1338
5337	Mar. June. Sept. Dec.	6052	5099	2089 2092 2087	2086	C 1339
5338	Mar. June. Sept. Dec.	6053	5100	2090 2093 2088	2087	B A 1340
5339	Mar. June. Sept. Dec.	6054	5101	2091 2094 2089	2088	G 1341
5340	Mar. June. Sept. Dec.	6055	5102	2092 2095 2090	2089	F 1342
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. H. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v 5341	Dec. Mar. June. Sept. Dec.	6056	5103	2093 2096 2091	2090	M viii E L xi D xiv 1343
5342	Mar. June. Sept. Dec.	6057	5104	2094 2097 2092	2091	D C 1344
5343	Mar. June. Sept. Dec.	6058	5105	2095 2098 2093	2092	B 1345
5344	Mar. June. Sept. Dec.	6059	5106	2096 2099 2094	2093	A 1346
5345	Mar. June. Sept. Dec.	6060	5107	2097 2100 2095	2094	G 1347
5346	Mar. June. Sept. Dec.	6061	5108	2098 2101 2096	2095	F E 1348
5347	Mar. June. Sept. Dec.	6062	5109	2099 2102 2097	2096	D 1349
5348	Mar. June. Sept. Dec.	6063	5110	2100 2103 2098	2097	C 1350
5349	Mar. June. Sept. Dec.	6064	5111	2101 2104 2099	2098	B 1351
5350	Mar. June. Sept. Dec. Mar. June.	6065	5112	2102 2105 2100	2099	A G 1352

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
xv	Sept. Dec.			Apr. 21st.		M xxviii L ii D v
5351	Mar.	6066	5113	2103	2100	1353
	Sept.			2106		
	Dec.			2101		
5352	Mar.		5114		2101	E
	June.	6067		2104		1354
	Sept.			2107		
	Dec.			2102		
5353	Mar.		5115		2102	D
	June.	6068		2105		1355
	Sept.			2108		
	Dec.			2103		
5354	Mar.		5116		2103	C B
	June.	6069		2106		1356
	Sept.			2109		
	Dec.			2104		
5355	Mar.		5117		2104	A
	June.	6070		2107		1357
	Sept.			2110		
	Dec.			2105		
5356	Mar.		5118		2105	G
	June.	6071		2108		1358
	Sept.			2111		
	Dec.			2106		
5357	Mar.		5119		2106	F
	June.	6072		2109		1359
	Sept.			2112		
	Dec.			2107		
5358	Mar.		5120		2107	E D
	June.	6073		2110		1360
	Sept.			2113		
	Dec.			2108		
5359	Mar.		5121		2108	C
	June.	6074		2111		1361
	Sept.			2114		
	Dec.			2109		
5360	Mar.		5122		2109	B
	June.	6075		2112		1362
	Sept.			2115		
	Dec.			2110		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
x	Dec.			Apr. 21st.		Mix A
5361	Mar.		5123		2110	L xli
	June.	6076		2113		D xv
	Sept.			2116		1363
	Dec.			2111		
5362	Mar.		5124		2111	G F
	June.	6077		2114		1364
	Sept.			2117		
	Dec.			2112		
5363	Mar.		5125		2112	E
	June.	6078		2115		1365
	Sept.			2118		
	Dec.			2113		D
5364	Mar.		5126		2113	
	June.	6079		2116		1366
	Sept.			2119		
	Dec.			2114		
5365	Mar.		5127		2114	C
	June.	6080		2117		1367
	Sept.			2120		
	Dec.			2115		
5366	Mar.		5128		2115	B A
	June.	6081		2118		1368
	Sept.			2121		
	Dec.			2116		
5367	Mar.		5129		2116	G
	June.	6082		2119		1369
	Sept.			2122		
	Dec.			2117		
5368	Mar.		5130		2117	F
	June.	6083		2120		1370
	Sept.			2123		
	Dec.			2118		
5369	Mar.		5131		2118	E
	June.	6084		2121		1371
	Sept.			2124		
	Dec.			2119		
5370	Mar.		5132		2119	D C
	June.	6085		2122		1372
	Sept.			2125		
	Dec.			2120		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v						M XIX B L III D VI
5371	Mar. June. Sept. Dec.	6086	5133	2123 2126 2121	2120	1373
5372	Mar. June. Sept. Dec.	6087	5134	2124 2127 2122	2121	A 1374
5373	Mar. June. Sept. Dec.	6088	5135	2125 2128 2123	2122	G 1375
5374	Mar. June. Sept. Dec.	6089	5136	2126 2129 2124	2123	FE 1376
5375	Mar. June. Sept. Dec.	6090	5137	2127 2130 2125	2124	D 1377
5376	Mar. June. Sept. Dec.	6091	5138	2128 2131 2126	2125	C 1378
5377	Mar. June. Sept. Dec.	6092	5139	2129 2132 2127	2126	B 1379
5378	Mar. June. Sept. Dec.	6093	5140	2130 2133 2128	2127	AG 1380
5379	Mar. June. Sept. Dec.	6094	5141	2131 2134 2129	2128	F 1381
5380	Mar. June. Sept. Dec.	6095	5142	2132 2135 2130	2129	E 1382
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
XV 5381	Mar. June. Sept. Dec.	6096	5143	2133 2136 2131	2130	M x D L xiii D xvi 1383
5382	Mar. June. Sept. Dec.	6097	5144	2134 2137 2132	2131	C B 1384
5383	Mar. June. Sept. Dec.	6098	5145	2135 2138 2133	2132	A 1385
5384	Mar. June. Sept. Dec.	6099	5146	2136 2139 2134	2133	G 1386
5385	Mar. June. Sept. Dec.	6100	5147	2137 2140 2135	2134	F 1387
5386	Mar. June. Sept. Dec.	6101	5148	2138 2141 2136	2135	E D 1388
5387	Mar. June. Sept. Dec.	6102	5149	2139 2142 2137	2136	C 1389
5388	Mar. June. Sept. Dec.	6103	5150	2140 2143 2138	2137	B 1390
5389	Mar. June. Sept. Dec.	6104	5151	2141 2144 2139	2138	A 1391
5390	Mar. June. Sept. Dec.	6105	5152	2142 2145 2140	2139	G F 1392
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x						M i L iv D vii
5391	Mar. June. Sept. Dec.	6106	5153	2143 2146 2141	2140	1393
5392	Mar. June. Sept. Dec.	6107	5154	2144 2147 2142	2141	1394
5393	Mar. June. Sept. Dec.	6108	5155	2145 2148 2143	2142	1395
5394	Mar. June. Sept. Dec.	6109	5156	2146 2149 2144	2143	1396
5395	Mar. June. Sept. Dec.	6110	5157	2147 2150 2145	2144	1397
5396	Mar. June. Sept. Dec.	6111	5158	2148 2151 2146	2145	1398
5397	Mar. June. Sept. Dec.	6112	5159	2149 2152 2147	2146	1399
5398	Mar. June. Sept. Dec.	6113	5160	2150 2153 2148	2147	1400
5399	Mar. June. Sept. Dec.	6114	5161	2151 2154 2149	2148	1401
5400	Mar. June. Sept. Dec.	6115	5162	2152 2155 2150	2149	1402

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
v 5401	Mar. June. Sept. Dec.	6116	5163	Apr. 21st. 2153 2156 2151	2150	M xi G L xiv D xvii 1403
5402	Mar. June. Sept. Dec.	6117	5164	2154 2157 2152	2151	F E 1404
5403	Mar. June. Sept. Dec.	6118	5165	2155 2158 2153	2152	D 1405
5404	Mar. June. Sept. Dec.	6119	5166	2156 2159 2154	2153	C 1406
5405	Mar. June. Sept. Dec.	6120	5167	2157 2160 2155	2154	B 1407
5406	Mar. June. Sept. Dec.	6121	5168	2158 2161 2156	2155	A G 1408
5407	Mar. June. Sept. Dec.	6122	5169	2159 2162 2157	2156	F 1409
5408	Mar. June. Sept. Dec.	6123	5170	2160 2163 2158	2157	E 1410
5409	Mar. June. Sept. Dec.	6124	5171	2161 2164 2159	2158	D 1411
5410	Mar. June. Sept. Dec.	6125	5172	2162 2165 2160	2159	C B 1412
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
5411	Mar. June. Sept. Dec.	6126	5173	Apr. 21st. 2163 2166 2161	2160	M ii A L v D viii 1413
5412	Mar. June. Sept. Dec.	6127	5174	2164 2167 2162	2161	G 1414
5413	Mar. June. Sept. Dec.	6128	5175	2165 2168 2163	2162	F 1415
5414	Mar. June. Sept. Dec.	6129	5176	2166 2169 2164	2163	E D 1416
5415	Mar. June. Sept. Dec.	6130	5177	2167 2170 2165	2164	C 1417
5416	Mar. June. Sept. Dec.	6131	5178	2168 2171 2166	2165	B 1418
5417	Mar. June. Sept. Dec.	6132	5179	2169 2172 2167	2166	A 1419
5418	Mar. June. Sept. Dec.	6133	5180	2170 2173 2168	2167	G F 1420
5419	Mar. June. Sept. Dec.	6134	5181	2171 2174 2169	2168	E 1421
5420	Mar. June. Sept. Dec.	6135	5182	2172 2175 2170	2169	D 1422
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
x 5421	Dec. Mar. June. Sept. Dec.	6136	5183	Apr. 21st. 2173 2176 2171	2170	M xii L xv D xviii 1423
5422	Mar. June. Sept. Dec.	6137	5184	2174 2177 2172	2171	B A 1424
5423	Mar. June. Sept. Dec.	6138	5185	2175 2178 2173	2172	G 1425
5424	Mar. June. Sept. Dec.	6139	5186	2176 2179 2174	2173	F 1426
5425	Mar. June. Sept. Dec.	6140	5187	2177 2180 2175	2174	E 1427
5426	Mar. June. Sept. Dec.	6141	5188	2178 2181 2176	2175	D C 1428
5427	Mar. June. Sept. Dec.	6142	5189	2179 2182 2177	2176	B 1429
5428	Mar. June. Sept. Dec.	6143	5190	2180 2183 2178	2177	A 1430
5429	Mar. June. Sept. Dec.	6144	5191	2181 2184 2179	2178	G 1431
5430	Mar. June. Sept. Dec. Mar. June.	6145	5192	2182 2185 2180	2179	F E 1432

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
5431	Mar. June. Sept. Dec.	6146	5193	2183 2186 2181	2180	M iii D L vi D ix 1433
5432	Mar. June. Sept. Dec.	6147	5194	2184 2187 2182	2181	1434
5433	Mar. June. Sept. Dec.	6148	5195	2185 2188 2183	2182	1435
5434	Mar. June. Sept. Dec.	6149	5196	2186 2189 2184	2183	1436
5435	Mar. June. Sept. Dec.	6150	5197	2187 2190 2185	2184	1437
5436	Mar. June. Sept. Dec.	6151	5198	2188 2191 2186	2185	1438
5437	Mar. June. Sept. Dec.	6152	5199	2189 2192 2187	2186	1439
5438	Mar. June. Sept. Dec.	6153	5200	2190 2193 2188	2187	1440
5439	Mar. June. Sept. Dec.	6154	5201	2191 2194 2189	2188	1441
5440	Mar. June. Sept. Dec.	6155	5202	2192 2195 2190	2189	1442
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
xv	Sept. Dec.					
5441	Mar. June. Sept. Dec.	6156	5203	2193 2196 2191	2190	M xiii F L xvi D xix 1443
5442	Mar. June. Sept. Dec.	6157	5204	2194 2197 2192	2191	E D 1444
5443	Mar. June. Sept. Dec.	6158	5205	2195 2198 2193	2192	C 1445
5444	Mar. June. Sept. Dec.	6159	5206	2196 2199 2194	2193	B 1446
5445	Mar. June. Sept. Dec.	6160	5207	2197 2200 2195	2194	A 1447
5446	Mar. June. Sept. Dec.	6161	5208	2198 2201 2196	2195	G F 1448
5447	Mar. June. Sept. Dec.	6162	5209	2199 2202 2197	2196	E 1449
5448	Mar. June. Sept. Dec.	6163	5210	2200 2203 2198	2197	D 1450
5449	Mar. June. Sept. Dec.	6164	5211	2201 2204 2199	2198	C 1451
5450	Mar. June. Sept. Dec. Mar. June.	6165	5212	2202 2205 2200	2199	B A 1452

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
5451	Mar. June. Sept. Dec.	6166	5213	Apr. 21st. 2203 2206 2201	2200	M iv G L vii D x 1453
5452	Mar. June. Sept. Dec.	6167	5214	2204 2207 2202	2201	1454 F
5453	Mar. June. Sept. Dec.	6168	5215	2205 2208 2203	2202	1455 E
5454	Mar. June. Sept. Dec.	6169	5216	2206 2209 2204	2203	D C 1456
5455	Mar. June. Sept. Dec.	6170	5217	2207 2210 2205	2204	B 1457
5456	Mar. June. Sept. Dec.	6171	5218	2208 2211 2206	2205	A 1458
5457	Mar. June. Sept. Dec.	6172	5219	2209 2212 2207	2206	G 1459
5458	Mar. June. Sept. Dec.	6173	5220	2210 2213 2208	2207	F E 1460
5459	Mar. June. Sept. Dec.	6174	5221	2211 2214 2209	2208	D 1461
5460	Mar. June. Sept. Dec.	6175	5222	2212 2215 2210	2209	C 1462
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v	Dec.					
5461	Mar.		5223		2210	M xiv B
	June.	6176		2218		L xvii
	Sept.			2216		D i
	Dec.			2211		1463
5462	Mar.		5224		2211	A G
	June.	6177		2214		1464
	Sept.			2217		
	Dec.			2212		
5463	Mar.		5225		2212	F
	June.	6178		2215		1465
	Sept.			2218		
	Dec.			2213		
5464	Mar.		5226		2213	E
	June.	6179		2216		1466
	Sept.			2219		
	Dec.			2214		
5465	Mar.		5227		2214	D
	June.	6180		2217		1467
	Sept.			2220		
	Dec.			2215		
5466	Mar.		5228		2215	C B
	June.	6181		2218		1468
	Sept.			2221		
	Dec.			2216		
5467	Mar.		5229		2216	A
	June.	6182		2219		1469
	Sept.			2222		
	Dec.			2217		
5468	Mar.		5230		2217	G
	June.	6183		2220		1470
	Sept.			2223		
	Dec.			2218		
5469	Mar.		5231		2218	F
	June.	6184		2221		1471
	Sept.			2224		
	Dec.			2219		
5470	Mar.		5232		2219	E D
	June.	6185		2222		1472
	Sept.			2225		
	Dec.			2220		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
5471	Mar. June. Sept. Dec.	6186	5233	2223 2226 2221	2220	M v C L viii D xi 1473
5472	Mar. June. Sept. Dec.	6187	5234	2224 2227 2222	2221	1474 B
5473	Mar. June. Sept. Dec.	6188	5235	2225 2228 2223	2222	1475 A
5474	Mar. June. Sept. Dec.	6189	5236	2226 2229 2224	2223	1476 G F
5475	Mar. June. Sept. Dec.	6190	5237	2227 2230 2225	2224	1477 E
5476	Mar. June. Sept. Dec.	6191	5238	2228 2231 2226	2225	1478 D
5477	Mar. June. Sept. Dec.	6192	5239	2229 2232 2227	2226	1479 C
5478	Mar. June. Sept. Dec.	6193	5240	2230 2233 2228	2227	1480 B A
5479	Mar. June. Sept. Dec.	6194	5241	2231 2234 2229	2228	1481 G
5480	Mar. June. Sept. Dec.	6195	5242	2232 2235 2230	2229	1482 F

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
5481	Mar. June. Sept. Dec.	6196	5243	Apr. 21st. 2233 2236 2231	2230	M xv L xviii D ii 1483
5482	Mar. June. Sept. Dec.	6197	5244	2234 2237 2232	2231	D C 1484
5483	Mar. June. Sept. Dec.	6198	5245	2235 2238 2233	2232	B 1485
5484	Mar. June. Sept. Dec.	6199	5246	2236 2239 2234	2233	A 1486
5485	Mar. June. Sept. Dec.	6200	5247	2237 2240 2235	2234	G 1487
5486	Mar. June. Sept. Dec.	6201	5248	2238 2241 2236	2235	F E 1488
5487	Mar. June. Sept. Dec.	6202	5249	2239 2242 2237	2236	D 1489
5488	Mar. June. Sept. Dec.	6203	5250	2240 2243 2238	2237	C 1490
5489	Mar. June. Sept. Dec.	6204	5251	2241 2244 2239	2238	B 1491
5490	Mar. June. Sept. Dec. Mar. June.	6205	5252	2242 2245 2240	2239	A G 1492

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
5491	Mar. June. Sept. Dec.	6206	5253	2243 2246 2241	2240	M vi L ix D xii 1493
5492	Mar. June. Sept. Dec.	6207	5254	2244 2247 2242	2241	1494
5493	Mar. June. Sept. Dec.	6208	5255	2245 2248 2243	2242	1495
5494	Mar. June. Sept. Dec.	6209	5256	2246 2249 2244	2243	1496
5495	Mar. June. Sept. Dec.	6210	5257	2247 2250 2245	2244	1497
5496	Mar. June. Sept. Dec.	6211	5258	2248 2251 2246	2245	1498
5497	Mar. June. Sept. Dec.	6212	5259	2249 2252 2247	2246	1499
5498	Mar. June. Sept. Dec.	6213	5260	2250 2253 2248	2247	1500
5499	Mar. June. Sept. Dec.	6214	5261	2251 2254 2249	2248	1501
5500	Mar. June. Sept. Dec.	6215	5262	2252 2255 2250	2249	1502

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
xv ☉						M xvi A
5501	Mar.	6216	5263	2253	2250	L xix
	June.			2256		D iii
	Sept.			2251		1503
	Dec.					
5502	Mar.		5264		2251	G F
	June.	6217		2254		1504
	Sept.			2257		
	Dec.			2252		
5503	Mar.		5265		2252	E
	June.	6218		2255		1505
	Sept.			2258		
	Dec.			2253		
5504	Mar.		5266		2253	D
	June.	6219		2256		1506
	Sept.			2259		
	Dec.			2254		
5505	Mar.		5267		2254	C
	June.	6220		2257		1507
	Sept.			2260		
	Dec.			2255		
5506	Mar.		5268		2255	B A
	June.	6221		2258		1508
	Sept.			2261		
	Dec.			2256		
5507	Mar.		5269		2256	G
	June.	6222		2259		1509
	Sept.			2262		
	Dec.			2257		
5508	Mar.		5270		2257	F
	June.	6223		2260		1510
	Sept.			2263		
	Dec.			2258		
5509	Mar.		5271		2258	E
	June.	6224		2261		1511
	Sept.			2264		
	Dec.			2259		
5510	Mar.		5272		2259	D C
	June.	6225		2262		1512
	Sept.			2265		
	Dec.			2260		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq. x	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
5511	Mar. June. Sept. Dec.	6226	5273	2263 2266 2261	2260	M vii L x D xiii 1513
5512	Mar. June. Sept. Dec.	6227	5274	2264 2267 2262	2261	A 1514
5513	Mar. June. Sept. Dec.	6228	5275	2265 2268 2263	2262	G 1515
5514	Mar. June. Sept. Dec.	6229	5276	2266 2269 2264	2263	F E 1516
5515	Mar. June. Sept. Dec.	6230	5277	2267 2270 2265	2264	D 1517
5516	Mar. June. Sept. Dec.	6231	5278	2268 2271 2266	2265	C 1518
5517	Mar. June. Sept. Dec.	6232	5279	2269 2272 2267	2266	B 1519
5518	Mar. June. Sept. Dec.	6233	5280	2270 2273 2268	2267	A G 1520
5519	Mar. June. Sept. Dec.	6234	5281	2271 2274 2269	2268	F 1521
5520	Mar. June. Sept. Dec.	6235	5282	2272 2275 2270	2269	E 1522
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v 5521	Mar. June. Sept. Dec.	6236	5283	2273 2276 2271	2270	M xvii D L i D iv 1523
5522	Mar. June. Sept. Dec.	6237	5284	2274 2277 2272	2271	C B 1524
5523	Mar. June. Sept. Dec.	6238	5285	2275 2278 2273	2272	A 1525
5524	Mar. June. Sept. Dec.	6239	5286	2276 2279 2274	2273	G 1526
5525	Mar. June. Sept. Dec.	6240	5287	2277 2280 2275	2274	F 1527
5526	Mar. June. Sept. Dec.	6241	5288	2278 2281 2276	2275	E D 1528
5527	Mar. June. Sept. Dec.	6242	5289	2279 2282 2277	2276	C 1529
5528	Mar. June. Sept. Dec.	6243	5290	2280 2283 2278	2277	B 1530
5529	Mar. June. Sept. Dec.	6244	5291	2281 2284 2279	2278	A 1531
5530	Mar. June. Sept. Dec. Mar. June.	6245	5292	2282 2285 2280	2279	G F 1532

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
xv						
5531	Mar June. Sept. Dec.	6246	5293	Apr. 21st. 2283 2286 2281	2280	M viii E L xi D xiv 1533
5532	Mar. June Sept. Dec.	6247	5294	2284 2287 2282	2281	D 1534
5533	Mar. June. Sept. Dec.	6248	5295	2285 2288 2283	2282	C 1535
5534	Mar. June. Sept. Dec.	6249	5296	2286 2289 2284	2283	B A 1536
5535	Mar. June. Sept. Dec.	6250	5297	2287 2290 2285	2284	G 1537
5536	Mar. June. Sept. Dec.	6251	5298	2288 2291 2286	2285	F 1538
5537	Mar. June. Sept. Dec.	6252	5299	2289 2292 2287	2286	E 1539
5538	Mar. June. Sept. Dec.	6253	5300	2290 2293 2288	2287	D C 1540
5539	Mar. June. Sept. Dec.	6254	5301	2291 2294 2289	2288	B 1541
5540	Mar. June. Sept. Dec. Mar. June.	6255	5302	2292 2295 2290	2289	A 1542

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x						M xviii G L ii D v
5541	Mar. June. Sept.	6256	5303	2293 2296 2291	2290	1543
5542	Mar. June. Sept.	6257	5304	2294 2297 2292	2291	F E 1544
5543	Mar. June. Sept.	6258	5305	2295 2298 2293	2292	D 1545
5544	Mar. June. Sept.	6259	5306	2296 2299 2294	2293	C 1546
5545	Mar. June. Sept.	6260	5307	2297 2300 2295	2294	B 1547
5546	Mar. June. Sept.	6261	5308	2298 2301 2296	2295	A G 1548
5547	Mar. June. Sept.	6262	5309	2299 2302 2297	2296	F 1549
5548	Mar. June. Sept.	6263	5310	2300 2303 2298	2297	E 1550
5549	Mar. June. Sept.	6264	5311	2301 2304 2299	2298	D 1551
5550	Mar. June. Sept.	6265	5312	2302 2305 2300	2299	C B 1552
	Dec. Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v	Dec.					M ix A
5551	Mar.	6266	5313	2303	2300	L xli
	Sept.			2306		D xv 1553
	Dec.			2301		
5552	Mar.	6267	5314		2301	G
	June.			2304		1554
	Sept.			2307		
	Dec.			2302		
5553	Mar.		5315		2302	F
	June.	6268		2305		1555
	Sept.			2308		
	Dec.			2303		
5554	Mar.		5316		2303	E D
	June.	6269		2306		1556
	Sept.			2309		
	Dec.			2304		
5555	Mar.		5317		2304	C
	June.	6270		2307		1557
	Sept.			2310		
	Dec.			2305		
5556	Mar.		5318		2305	B
	June.	6271		2308		1558
	Sept.			2311		
	Dec.			2306		
5557	Mar.		5319		2306	A
	June.	6272		2309		1559
	Sept.			2312		
	Dec.			2307		
5558	Mar.		5320		2307	G F
	June.	6273		2310		1560
	Sept.			2313		
	Dec.			2308		
5559	Mar.		5321		2308	E
	June.	6274		2311		1561
	Sept.			2314		
	Dec.			2309		
5560	Mar.		5322		2309	D
	June.	6275		2312		1562
	Sept.			2315		
	Dec.			2310		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
5561	Mar. June. Sept. Dec.	6276	5323	2313 2316 2311	2310	M xix C L iii D vi 1563
5562	Mar. June. Sept. Dec.	6277	5324	2314 2317 2312	2311	B A 1564
5563	Mar. June. Sept. Dec.	6278	5325	2315 2318 2313	2312	G 1565
5564	Mar. June. Sept. Dec.	6279	5326	2316 2319 2314	2313	F 1566
5565	Mar. June. Sept. Dec.	6280	5327	2317 2320 2315	2314	E 1567
5566	Mar. June. Sept. Dec.	6281	5328	2318 2321 2316	2315	D C 1568
5567	Mar. June. Sept. Dec.	6282	5329	2319 2322 2317	2316	B 1569
5568	Mar. June. Sept. Dec.	6283	5330	2320 2323 2318	2317	A 1570
5569	Mar. June. Sept. Dec.	6284	5331	2321 2324 2319	2318	G 1571
5570	Mar. June. Sept. Dec. Mar. June.	6285	5332	2322 2325 2320	2319	F E 1572

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x						M x D
5571	Sept. Dec.		5333	2323 2326 2321	2320	L xiii D xvi 1573
5572	Mar. June. Sept. Dec.	6286				
5573	Mar. June. Sept. Dec.	6287	5334	2324 2327 2322	2321	C 1574
5574	Mar. June. Sept. Dec.	6288	5335	2325 2328 2323	2322	B 1575
5575	Mar. June. Sept. Dec.	6289	5336	2326 2329 2324	2323	A G 1576
5576	Mar. June. Sept. Dec.	6290	5337	2327 2330 2325	2324	F 1577
5577	Mar. June. Sept. Dec.	6291	5338	2328 2331 2326	2325	I 1578
5578	Mar. June. Sept. Dec.	6292	5339	2329 2332 2327	2326	I 1579
5579	Mar. June. Sept. Dec.	6293	5340	2330 2333 2328	2327	C I 1580
5580	Mar. June. Sept. Dec.	6294	5341	2331 2334 2329	2328	J 1581
	Mar. June. Sept. Dec.	6295	5342	2332 2335 2330	2329	M xlix G L iii D vi 1582 C

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v						
5581	Mar. June. Sept. Dec.	6296	5343	2333 2336 2331	2330	M I F L iv D vii 1583 B
5582	Mar. June. Sept. Dec.	6297	5344	2334 2337 2332	2331	E D 1584 A G
5583	Mar. June. Sept. Dec.	6298	5345	2335 2338 2333	2332	C 1585 F
5584	Mar. June. Sept. Dec.	6299	5346	2336 2339 2334	2333	B 1586 E
5585	Mar. June. Sept. Dec.	6300	5347	2337 2340 2335	2334	A 1587 D
5586	Mar. June. Sept. Dec.	6301	5348	2338 2341 2336	2335	G F 1588 C B
5587	Mar. June. Sept. Dec.	6302	5349	2339 2342 2317	2336	E 1589 A
5588	Mar. June. Sept. Dec.	6303	5350	2340 2343 2338	2337	D 1590 G
5589	Mar. June. Sept. Dec.	6304	5351	2341 2344 2339	2338	C 1591 F
5590	Mar. June. Sept. Dec.	6305	5352	2342 2345 2340	2339	B A 1592 E D
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
xv ☉	Dec.			Apr. 21st.		M xi G
5591	Mar.		5353		2340	L xiv
	June.	6306		2343		D xvii 1593
	Sept.			2346		C
5592	Dec.		5354	2341	2341	F
	Mar.					1594
	June.	6307		2344		B
	Sept.			2347		E
5593	Dec.		5355	2342	2342	1595
	Mar.					A
	June.	6308		2345		D C
	Sept.			2348		1596
5594	Dec.		5356	2343	2343	G F
	Mar.					B
	June.	6309		2346		1597
	Sept.			2349		E
5595	Dec.		5357	2344	2344	A
	Mar.					1598
	June.	6310		2347		D
	Sept.			2350		G
5596	Dec.		5358	2345	2345	1599
	Mar.					C
	June.	6311		2348		F E
	Sept.			2351		1600
5597	Dec.		5359	2346	2346	B A
	Mar.					D
	June.	6312		2349		1601
	Sept.			2352		G
5598	Dec.		5360	2347	2347	C
	Mar.					F
	June.	6313		2350		1602
	Sept.			2353		
5599	Dec.		5361	2348	2348	
	Mar.					
	June.	6314		2351		
	Sept.			2354		
5600	Dec.		5362	2349	2349	
	Mar.					
	June.	6315		2352		
	Sept.			2355		
	Dec.			2350		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x						M H B
5601	Mar.		5363	2353	2350	L v
	June.	6316		2356		D viii
	Sept.			2351		1603
	Dec.					E
5602	Mar.		5364		2351	A G
	June.	6317		2354		1604
	Sept.			2357		D C
	Dec.			2352		F
5603	Mar.		5365		2352	
	June.	6318		2355		1605
	Sept.			2358		B
	Dec.			2353		E
5604	Mar.		5366		2353	
	June.	6319		2356		1606
	Sept.			2359		A
	Dec.			2354		D
5605	Mar.		5367		2354	
	June.	6320		2357		1607
	Sept.			2360		G
	Dec.			2355		C B
5606	Mar.		5368		2355	
	June.	6321		2358		1608
	Sept.			2361		F E
	Dec.			2356		A
5607	Mar.		5369		2356	
	June.	6322		2359		1609
	Sept.			2362		D
	Dec.			2357		G
5608	Mar.		5370		2357	
	June.	6323		2360		1610
	Sept.			2363		C
	Dec.			2358		F
5609	Mar.		5371		2358	
	June.	6324		2361		1611
	Sept.			2364		B
	Dec.			2359		E D
5610	Mar.		5372		2359	
	June.	6325		2362		1612
	Sept.			2365		A G
	Dec.			2360		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v						M xii C
5611	Mar. June. Sept. Dec.	6326	5373	2363 2366 2361	2360	L xv D xviii 1613
5612	Mar. June. Sept. Dec.	6327	5374	2364 2367 2362	2361	F
5613	Mar. June. Sept. Dec.	6328	5375	2365 2368 2363	2362	B 1614
5614	Mar. June. Sept. Dec.	6329	5376	2366 2369 2364	2363	E 1615
5615	Mar. June. Sept. Dec.	6330	5377	2367 2370 2365	2364	A 1617
5616	Mar. June. Sept. Dec.	6331	5378	2368 2371 2366	2365	D 1618
5617	Mar. June. Sept. Dec.	6332	5379	2369 2372 2367	2366	G 1619
5618	Mar. June. Sept. Dec.	6333	5380	2370 2373 2368	2367	C 1620
5619	Mar. June. Sept. Dec.	6334	5381	2371 2374 2369	2368	F 1621
5620	Mar. June. Sept. Dec.	6335	5382	2372 2375 2370	2369	A 1622
	Mar. June.					B

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
xv						
5621	Mar.	6336	5383	2373	2370	M iii E L vi D ix 1623
	June.			2376		A
	Sept.			2371		
5622	Dec.		5384		2371	D C
	Mar.	6337		2374		1624
	June.			2377		G F
	Sept.			2372		
5623	Dec.		5385		2372	B
	Mar.	6338		2375		1625
	June.			2378		E
	Sept.			2373		A
5624	Dec.		5386		2373	1626
	Mar.	6339		2376		D
	June.			2379		G
	Sept.			2374		
5625	Dec.		5387		2374	1627
	Mar.	6340		2377		C
	June.			2380		F E
	Sept.			2375		
5626	Dec.		5388		2375	1628
	Mar.	6341		2378		B A
	June.			2381		D
	Sept.			2376		
5627	Dec.		5389		2376	1629
	Mar.	6342		2379		G
	June.			2382		C
	Sept.			2377		
5628	Dec.		5390		2377	1630
	Mar.	6343		2380		F
	June.			2383		B
	Sept.			2378		
5629	Dec.		5391		2378	1631
	Mar.	6344		2381		E
	June.			2384		A G
	Sept.			2379		
5630	Dec.		5392		2379	1632
	Mar.	6345		2382		D C
	June.			2385		
	Sept.			2380		
	Dec.					
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x	Dec.					M xiii F
5631	Mar.	6346	5393	2380		L xvi
	June.			2383		D xix
	Sept.			2386		1633
	Dec.			2381		B
5632	Mar.	6347	5394		2381	E
	June.			2384		1634
	Sept.			2387		A
	Dec.			2382		D
5633	Mar.	6348	5395		2382	
	June.			2385		1635
	Sept.			2388		G
	Dec.			2383		C B
5634	Mar.	6349	5396		2383	
	June.			2386		1636
	Sept.			2389		F E
	Dec.			2384		A
5635	Mar.	6350	5397		2384	
	June.			2387		1637
	Sept.			2390		D
	Dec.			2385		G
5636	Mar.	6351	5398		2385	
	June.			2388		1638
	Sept.			2391		C
	Dec.			2386		F
5637	Mar.	6352	5399		2386	
	June.			2389		1639
	Sept.			2392		B
	Dec.			2387		E D
5638	Mar.	6353	5400		2387	
	June.			2390		1640
	Sept.			2393		A G
	Dec.			2388		C
5639	Mar.	6354	5401		2388	
	June.			2391		1641
	Sept.			2394		F
	Dec.			2389		B
5640	Mar.	6355	5402		2389	
	June.			2392		1642
	Sept.			2395		E
	Dec.			2390		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
v	Sept.					
5641	Dec.		5403	Apr. 21st.	2390	M iv A
	Mar.	6356				L vii
	June.			2393		D x
	Sept.			2396		1643
	Dec.			2391		D
5642	Mar.		5404		2391	G F
	June.	6357				1644
	Sept.			2394		
	Dec.			2397		C B
5643	Mar.		5405		2392	E
	June.	6358				1645
	Sept.			2395		
	Dec.			2398		A
5644	Mar.		5406		2393	D
	June.	6359				1646
	Sept.			2396		
	Dec.			2399		G
5645	Mar.		5407		2394	C
	June.	6360				1647
	Sept.			2397		
	Dec.			2400		F
5646	Mar.		5408		2395	B A
	June.	6361				1648
	Sept.			2398		
	Dec.			2401		E D
5647	Mar.		5409		2396	G
	June.	6362				1649
	Sept.			2399		
	Dec.			2402		C
5648	Mar.		5410		2397	F
	June.	6363				1650
	Sept.			2400		
	Dec.			2403		B
5649	Mar.		5411		2398	E
	June.	6364				1651
	Sept.			2401		
	Dec.			2404		A
5650	Mar.		5412		2399	D C
	June.	6365				1652
	Sept.			2402		
	Dec.			2405		G F
	Mar.			2400		
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
XV	Mar.		5413		2400	M xiv L xvii D i
5651	June.	6366		2403		1653
	Sept.			2406		E
	Dec.			2401	2401	A
5652	Mar.		5414			1654
	June.	6367		2404		D
	Sept.			2407		G
	Dec.			2402	2402	1655
5653	Mar.		5415			C
	June.	6368		2405		F E
	Sept.			2408		1656
	Dec.			2403	2403	B A
5654	Mar.		5416			D
	June.	6369		2406		1657
	Sept.			2409		G
	Dec.			2404	2404	C
5655	Mar.		5417			1658
	June.	6370		2407		F
	Sept.			2410		B
	Dec.			2405	2405	1659
5656	Mar.		5418			E
	June.	6371		2408		A G
	Sept.			2411		1660
	Dec.			2406	2406	D C
5657	Mar.		5419			F
	June.	6372		2409		1661
	Sept.			2412		B
	Dec.			2407	2407	E
5658	Mar.		5420			1662
	June.	6373		2410		A
	Sept.			2413		
	Dec.			2408	2408	
5659	Mar.		5421			
	June.	6374		2411		
	Sept.			2414		
	Dec.			2409	2409	
5660	Mar.		5422			
	June.	6375		2412		
	Sept.			2415		
	Dec.			2410		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
x	Dec.			Apr. 21st.		M v D
5661	Mar.	6376	5423	2413	2410	L viii
	June.			2416		D xi
	Sept.			2411		1663
	Dec.					G
5662	Mar.	6377	5424	2414	2411	C B
	June.			2417		1664
	Sept.			2412		F E
	Dec.					A
5663	Mar.	6378	5425	2415	2412	1665
	June.			2418		D
	Sept.			2413		G
	Dec.					1666
5664	Mar.	6379	5426	2416	2413	C
	June.			2419		F
	Sept.			2414		1667
	Dec.					B
5665	Mar.	6380	5427	2417	2414	E D
	June.			2420		1668
	Sept.			2415		A G
	Dec.					C
5666	Mar.	6381	5428	2418	2415	1669
	June.			2421		F
	Sept.			2416		B
	Dec.					1670
5667	Mar.	6382	5429	2419	2416	E
	June.			2422		A
	Sept.			2417		1671
	Dec.					D
5668	Mar.	6383	5430	2420	2417	G F
	June.			2423		1672
	Sept.			2418		C B
	Dec.					
5669	Mar.	6384	5431	2421	2418	
	June.			2424		
	Sept.			2419		
	Dec.					
5670	Mar.	6385	5432	2422	2419	
	June.			2425		
	Sept.			2420		
	Dec.					
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
5671	Mar. June. Sept. Dec.	6386	5433	2423 2426 2421	2420	M xv L xviii D ii 1673 A
5672	Mar. June. Sept. Dec.	6387	5434	2424 2427 2422	2421	1674 G
5673	Mar. June. Sept. Dec.	6388	5435	2425 2428 2423	2422	1675 F
5674	Mar. June. Sept. Dec.	6389	5436	2426 2429 2424	2423	1676 E D
5675	Mar. June. Sept. Dec.	6390	5437	2427 2430 2425	2424	1677 C
5676	Mar. June. Sept. Dec.	6391	5438	2428 2431 2426	2425	1678 B
5677	Mar. June. Sept. Dec.	6392	5439	2429 2432 2427	2426	1679 A
5678	Mar. June. Sept. Dec.	6393	5440	2430 2433 2428	2427	1680 G F
5679	Mar. June. Sept. Dec.	6394	5441	2431 2434 2429	2428	1681 E
5680	Mar. June. Sept. Dec.	6395	5442	2432 2435 2430	2429	1682 D

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
xv ①						M vi G L ix D xii
5681	Mar.	6396	5443	2433	2430	1683
	June.			2436		C
	Sept.			2431	2431	F E
5682	Dec.		5444			1684
	Mar.	6397		2434		B A
	June.			2437	2432	D
	Sept.			2432		1685
5683	Dec.		5445		2432	G
	Mar.	6398		2435		C
	June.			2438	2433	1686
	Sept.			2433		F
5684	Dec.		5446		2433	B
	Mar.	6399		2436		1687
	June.			2439	2434	E
	Sept.			2434		A G
5685	Dec.		5447		2434	1688
	Mar.	6400		2437		D C
	June.			2440	2435	F
	Sept.			2435		1689
5686	Dec.		5448		2435	B
	Mar.	6401		2438		E
	June.			2441	2436	A G
	Sept.			2436		1688
5687	Dec.		5449		2436	D C
	Mar.	6402		2439		F
	June.			2442	2437	1689
	Sept.			2437		B
5688	Dec.		5450		2437	E
	Mar.	6403		2440		1690
	June.			2443	2438	A
	Sept.			2438		D
5689	Dec.		5451		2438	1691
	Mar.	6404		2441		G
	June.			2444	2439	C B
	Sept.			2439		1692
5690	Dec.		5452		2439	F E
	Mar.	6405		2442		
	June.			2445	2440	
	Sept.			2440		
	Dec.					
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x						M xvi A L xix D iii
5691	Mar		5453		2440	1693
	June.	6406		2443		
	Sept.			2446		D
	Dec.			2441		
5692	Mar.		5454		2441	G
	June	6407				1694
	Sept.			2444		
	Dec.			2447		C
	Dec.			2442		
5693	Mar.		5455		2442	F
	June.	6408				1695
	Sept.			2445		
	Dec.			2448		B
	Dec.			2443		E D
5694	Mar.		5456		2443	
	June.	6409				1696
	Sept.			2446		
	Dec.			2449		A G
	Dec.			2444		
5695	Mar.		5457		2444	C
	June.	6410				1697
	Sept.			2447		
	Dec.			2450		F
	Dec.			2445		
5696	Mar.		5458		2445	B
	June.	6411				1698
	Sept.			2448		
	Dec.			2451		E
	Dec.			2446		
5697	Mar.		5459		2446	A
	June.	6412				1699
	Sept.			2449		
	Dec.			2452		D
	Dec.			2447		
5698	Mar.		5460		2447	G F
	June.	6413				1700
	Sept.			2450		
	Dec.			2453		C
	Dec.			2448		
5699	Mar.		5461		2448	E
	June.	6414				1701
	Sept.			2451		
	Dec.			2454		B
	Dec.			2449		
5700	Mar.		5462		2449	D
	June.	6415				1702
	Sept.			2452		
	Dec.			2455		A
	Dec.			2450		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v 5701	Dec. Mar. June. Sept. Dec.	6416	5463	2453 2456 2451	2450	M vii L x D xlii 1703 G
5702	Mar. June. Sept. Dec.	6417	5464	2454 2457 2452	2451	B A 1704 F E
5703	Mar. June. Sept. Dec.	6418	5465	2455 2458 2453	2452	G 1705 D
5704	Mar. June. Sept. Dec.	6419	5466	2456 2459 2454	2453	F 1706 C
5705	Mar. June. Sept. Dec.	6420	5467	2457 2460 2455	2454	E 1707 B
5706	Mar. June. Sept. Dec.	6421	5468	2458 2461 2456	2455	D C 1708 A G
5707	Mar. June. Sept. Dec.	6422	5469	2459 2462 2457	2456	B 1709 F
5708	Mar. June. Sept. Dec.	6423	5470	2460 2463 2458	2457	A 1710 E
5709	Mar. June. Sept. Dec.	6424	5471	2461 2464 2459	2458	G 1711 D
5710	Mar. June. Sept. Dec. Mar. June.	6425	5472	2462 2465 2460	2459	F E 1712 C B

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
5711	Mar. June. Sept. Dec.	6426	5473	2463 2466 2461	2460	M xvii D L i D iv 1713 A
5712	Mar. June. Sept. Dec.	6427	5474	2464 2467 2462	2461	C 1714 G
5713	Mar. June. Sept. Dec.	6428	5475	2465 2468 2463	2462	B 1715 F
5714	Mar. June. Sept. Dec.	6429	5476	2466 2469 2464	2463	A G 1716 E D
5715	Mar. June. Sept. Dec.	6430	5477	2467 2470 2465	2464	F 1717 C
5716	Mar. June. Sept. Dec.	6431	5478	2468 2471 2466	2465	E 1718 B
5717	Mar. June. Sept. Dec.	6432	5479	2469 2472 2467	2466	D 1719 A
5718	Mar. June. Sept. Dec.	6433	5480	2470 2473 2468	2467	C B 1720 G F
5719	Mar. June. Sept. Dec.	6434	5481	2471 2474 2469	2468	A 1721 E
5720	Mar. June. Sept. Dec.	6435	5482	2472 2475 2470	2469	G 1722 D

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
x 5721	Mar. June. Sept. Dec.	6436	5483	Apr. 21st. 2473 2476 2471	2470	M viii F L xi D xlv 1723 C
5722	Mar. June. Sept. Dec.	6437	5484	2474 2477 2472	2471	E D 1724 B A
5723	Mar. June. Sept. Dec.	6438	5485	2475 2478 2473	2472	C 1725 G
5724	Mar. June. Sept. Dec.	6439	5486	2476 2479 2474	2473	B 1726 F
5725	Mar. June. Sept. Dec.	6440	5487	2477 2480 2475	2474	A 1727 E
5726	Mar. June. Sept. Dec.	6441	5488	2478 2481 2476	2475	G F 1728 D C
5727	Mar. June. Sept. Dec.	6442	5489	2479 2482 2477	2476	E 1729 B
5728	Mar. June. Sept. Dec.	6443	5490	2180 2483 2473	2477	D 1730 A
5729	Mar. June. Sept. Dec.	6444	5491	2481 2484 2479	2478	C 1731 G
5730	Mar. June. Sept. Dec.	6445	5492	2482 2485 2480	2479	B A 1732 F E

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v						M x v. n G
5731	Mar		5493	2483	2480	L ii
	June.	6446		2486		D y
	Sept.			2481		1733
	Dec.					D
5732	Mar.		5494		2481	F
	June.	6447		2484		1734
	Sept.			2487		C
	Dec.			2482		E
5733	Mar.		5495		2482	1735
	June.	6448		2485		B
	Sept.			2488		D C
	Dec.			2483		1736
5734	Mar.		5496		2483	A G
	June.	6449		2486		B
	Sept.			2489		1737
	Dec.			2484		F
5735	Mar.		5497		2484	A
	June.	6450		2487		1738
	Sept.			2490		E
	Dec.			2485		G
5736	Mar.		5498		2485	1739
	June.	6451		2488		D
	Sept.			2491		F E
	Dec.			2486		1740
5737	Mar.		5499		2486	C B
	June.	6452		2489		D
	Sept.			2492		1741
	Dec.			2487		A
5738	Mar.		5500		2487	C
	June.	6453		2490		1742
	Sept.			2493		G
	Dec.			2488		
5739	Mar.		5501		2488	
	June.	6454		2491		
	Sept.			2494		
	Dec.			2489		
5740	Mar.		5502		2489	
	June.	6455		2492		
	Sept.			2495		
	Dec.			2490		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
XV 5741	Mar. June. Sept. Dec.	6456	5503	2493 2496 2491	2490	M ix L xii D xv 1743 F
5742	Mar. June. Sept. Dec.	6457	5504	2494 2497 2492	2491	A G 1744 E D
5743	Mar. June. Sept. Dec.	6458	5505	2495 2498 2493	2492	F 1745 C
5744	Mar. June. Sept. Dec.	6459	5506	2496 2499 2494	2493	E 1746 B
5745	Mar. June. Sept. Dec.	6460	5507	2497 2500 2495	2494	D 1747 A
5746	Mar. June. Sept. Dec.	6461	5508	2498 2501 2496	2495	C B 1748 G F
5747	Mar. June. Sept. Dec.	6462	5509	2499 2502 2497	2496	A 1749 E
5748	Mar. June. Sept. Dec.	6463	5510	2500 2503 2498	2497	G 1750 D
5749	Mar. June. Sept. Dec.	6464	5511	2501 2504 2499	2498	F 1751 C
5750	Mar. June. Sept. Dec.	6465	5512	2502 2505 2500	2499	E D 1752 B A
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
x 5751	Sept. Dec.			Apr. 21st.	2500	M NIX C L iii D vi 1753
	Mar.	6466	5513	2503		
	June.			2506		G
	Sept.			2501		
	Dec.		5514		2501	B
5752	Mar.					
	June.	6467		2504		1754
	Sept.			2507		F
	Dec.			2502		
	Mar.		5515		2502	A
5753	June.	6468				
	Sept.			2505		1755
	Dec.			2508		E
	Mar.		5516	2503		G F
5754	June.	6469			2503	
	Sept.			2506		1756
	Dec.			2509		D C
	Mar.		5517	2504		E
5755	June.	6470			2504	
	Sept.			2507		1757
	Dec.			2510		B
	Mar.		5518	2505		D
5756	June.	6471			2505	
	Sept.			2508		1758
	Dec.			2511		A
	Mar.		5519	2506		C
5757	June.	6472			2506	
	Sept.			2509		1759
	Dec.			2512		G
	Mar.		5520	2507		B A
5758	June.	6473			2507	
	Sept.			2510		1760
	Dec.			2513		F E
	Mar.		5521	2508		G
5759	June.	6474			2508	
	Sept.			2511		1761
	Dec.			2514		D
	Mar.		5522	2509		F
5760	June.	6475			2509	
	Sept.			2512		1762
	Dec.			2515		C
	Mar.			2510		
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v 5761	Mar. June. Sept. Dec.	6476	5523	2513 2516 2511	2510	M x L xiii D xvi 1763 B
5762	Mar. June. Sept. Dec.	6477	5524	2514 2517 2512	2511	D C 1764 A G
5763	Mar. June. Sept. Dec.	6478	5525	2515 2518 2513	2512	B 1765 F
5764	Mar. June. Sept. Dec.	6479	5526	2516 2519 2514	2513	A 1766 E
5765	Mar. June. Sept. Dec.	6480	5527	2517 2520 2515	2514	G 1767 D
5766	Mar. June. Sept. Dec.	6481	5528	2518 2521 2516	2515	F E 1768 C B
5767	Mar. June. Sept. Dec.	6482	5529	2519 2522 2517	2516	D 1769 A
5768	Mar. June. Sept. Dec.	6483	5530	2520 2523 2518	2517	C 1770 G
5769	Mar. June. Sept. Dec.	6484	5531	2521 2524 2519	2518	B 1771 F
5770	Mar. June. Sept. Dec.	6485	5532	2522 2525 2520	2519	A G 1772 E D

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq. xv ☉	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
5771	Mar. June. Sept. Dec.	6486	5533	Apr. 21st. 2523 2526 2521	2520	Mi L iv D vii 1773 C
5772	Mar. June. Sept. Dec.	6487	5534	2524 2527 2522	2521	E 1774 B
5773	Mar. June. Sept. Dec.	6488	5535	2525 2528 2523	2522	D 1775 A
5774	Mar. June. Sept. Dec.	6489	5536	2526 2529 2524	2523	C B 1776 G F
5775	Mar. June. Sept. Dec.	6490	5537	2527 2530 2525	2524	A 1777 E
5776	Mar. June. Sept. Dec.	6491	5538	2528 2531 2526	2525	G 1778 D
5777	Mar. June. Sept. Dec.	6492	5539	2529 2532 2527	2526	F 1779 C
5778	Mar. June. Sept. Dec.	6493	5540	2530 2533 2528	2527	E D 1780 B A
5779	Mar. June. Sept. Dec.	6494	5541	2531 2534 2529	2528	C 1781 G
5780	Mar. June. Sept. Dec.	6495	5542	2532 2535 2530	2529	B 1782 F
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x	Dec.					M xi A
5781	Mar.	6496	5543	2533	2530	L xiv
	June.			2536		D xvii
	Sept.			2531		1783
	Dec.					E
5782	Mar.		5544		2531	G F
	June.	6497		2534		1784
	Sept.			2537		D C
	Dec.			2532		E
5783	Mar.		5545		2532	
	June.	6498		2535		1785
	Sept.			2538		B
	Dec.			2533		D
5784	Mar.		5546		2533	
	June.	6499		2536		1786
	Sept.			2539		A
	Dec.			2534		C
5785	Mar.		5547		2534	
	June.	6500		2537		1787
	Sept.			2540		G
	Dec.			2535		B A
5786	Mar.		5548		2535	
	June.	6501		2538		1788
	Sept.			2541		F E
	Dec.			2536		G
5787	Mar.		5549		2536	
	June.	6502		2539		1789
	Sept.			2542		D
	Dec.			2537		F
5788	Mar.		5550		2537	
	June.	6503		2540		1790
	Sept.			2543		C
	Dec.			2538		E
5789	Mar.		5551		2538	
	June.	6504		2541		1791
	Sept.			2544		B
	Dec.			2539		D C
5790	Mar.		5552		2539	
	June.	6505		2542		1792
	Sept.			2545		A G
	Dec.			2540		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.		Nab. Aug. 29.	A. D. Jan. 1st.
V	Sept.			A. U. C.		M ii B
5791	Dec.		5553	Apr. 21st.	2540	L v
	Mar.	6506		2543		D viii
	June.			2546		1793
	Sept.			2541		F
5792	Dec.		5554		2541	A
	Mar.	6507		2544		1794
	June.			2547		E
	Sept.			2542		G
5793	Dec.		5555		2542	
	Mar.	6508		2545		1795
	June.			2548		D
	Sept.			2543		F E
5794	Dec.		5556		2543	
	Mar.	6509		2546		1796
	June.			2549		C B
	Sept.			2544		D
5795	Dec.		5557		2544	
	Mar.	6510		2547		1797
	June.			2550		A
	Sept.			2545		C
5796	Dec.		5558		2545	
	Mar.	6511		2548		1798
	June.			2551		G
	Sept.			2546		B
5797	Dec.		5559		2546	
	Mar.	6512		2549		1799
	June.			2552		F
	Sept.			2547		A G
5798	Dec.		5560		2547	
	Mar.	6513		2550		1800
	June.			2553		E
	Sept.			2548		F
5799	Dec.		5561		2548	
	Mar.	6514		2551		1801
	June.			2554		D
	Sept.			2549		E
5800	Dec.		5562		2549	
	Mar.	6515		2552		1802
	June.			2555		C
	Sept.			2550		
	Dec.					
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
xv	Dec.			Apr. 21st.	2550	M xii D
5801	Mar.		5563			L xv
	June.	6516		2553		D xviit
	Sept.			2556		1803
	Dec.			2551		B
5802	Mar.		5564		2551	C B
	June.	6517		2554		1804
	Sept.			2557		A G
	Dec.			2552		A
5803	Mar.		5565		2552	
	June.	6518		2555		1805
	Sept.			2558		F
	Dec.			2553		G
5804	Mar.		5566		2553	
	June.	6519		2556		1806
	Sept.			2559		E
	Dec.			2554		F
5805	Mar.		5567		2554	
	June.	6520		2557		1807
	Sept.			2560		D
	Dec.			2555		E D
5806	Mar.		5568		2555	
	June.	6521		2558		1808
	Sept.			2561		C B
	Dec.			2556		C
5807	Mar.		5569		2556	
	June.	6522		2559		1809
	Sept.			2562		A
	Dec.			2557		B
5808	Mar.		5570		2557	
	June.	6523		2560		1810
	Sept.			2563		G
	Dec.			2558		A
5809	Mar.		5571		2558	
	June.	6524		2561		1811
	Sept.			2564		F
	Dec.			2559		G F
5810	Mar.		5572		2559	
	June.	6525		2562		1812
	Sept.			2565		E D
	Dec.			2560		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
x	Dec.			Apr. 21st.		M iii E
5811	Mar.		5573		2560	L vi
	June.	6526		2563		D ix
	Sept.			2566		1813
	Dec.			2561		C
5812	Mar.		5574		2561	D
	June.	6527		2564		1814
	Sept.			2567		B
	Dec.			2562		C
5813	Mar.		5575		2562	1815
	June.	6528		2565		A
	Sept.			2568		B A
	Dec.			2563		1816
5814	Mar.		5576		2563	G F
	June.	6529		2566		G
	Sept.			2569		1817
	Dec.			2564		E
5815	Mar.		5577		2564	F
	June.	6530		2567		1818
	Sept.			2570		D
	Dec.			2565		E
5816	Mar.		5578		2565	1819
	June.	6531		2568		C
	Sept.			2571		D C
	Dec.			2566		1820
5817	Mar.		5579		2566	B A
	June.	6532		2569		B
	Sept.			2572		1821
	Dec.			2567		G
5818	Mar.		5580		2567	A
	June.	6533		2570		1822
	Sept.			2573		F
	Dec.			2568		
5819	Mar.		5581		2568	
	June.	6534		2571		
	Sept.			2574		
	Dec.			2569		
5820	Mar.		5582		2569	
	June.	6535		2572		
	Sept.			2575		
	Dec.			2570		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
5821	Mar. June. Sept. Dec.	6536	5583	Apr. 21st. 2573 2576 2571	2570	M xlii G L xvi D xlix 1823 E
5822	Mar. June. Sept. Dec.	6537	5584	2574 2577 2572	2571	F E 1824 D C
5823	Mar. June. Sept. Dec.	6538	5585	2575 2578 2573	2572	D 1825 B
5824	Mar. June. Sept. Dec.	6539	5586	2576 2579 2574	2573	C 1826 A
5825	Mar. June. Sept. Dec.	6540	5587	2577 2580 2575	2574	B 1827 G
5826	Mar. June. Sept. Dec.	6541	5588	2578 2581 2576	2575	A G 1828 F E
5827	Mar. June. Sept. Dec.	6542	5589	2579 2582 2577	2576	F 1829 D
5828	Mar. June. Sept. Dec.	6543	5590	2580 2583 2578	2577	E 1830 C
5829	Mar. June. Sept. Dec.	6544	5591	2581 2584 2579	2578	D 1831 B
5830	Mar. June. Sept. Dec.	6545	5592	2582 2585 2580	2579	C B 1832 A G

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq. xv	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
5831	Mar. June. Sept. Dec.	6546	5593	2583 2586 2581	2580	M iv A L vii D x 1833 F
5832	Mar. June. Sept. Dec.	6547	5594	2584 2587 2582	2581	1834 E
5833	Mar. June. Sept. Dec.	6548	5595	2585 2588 2583	2582	1835 D
5834	Mar. June. Sept. Dec.	6549	5596	2586 2589 2584	2583	1836 C B
5835	Mar. June. Sept. Dec.	6550	5597	2587 2590 2585	2584	1837 A
5836	Mar. June. Sept. Dec.	6551	5598	2588 2591 2586	2585	1838 G
5837	Mar. June. Sept. Dec.	6552	5599	2589 2592 2587	2586	1839 F
5838	Mar. June. Sept. Dec.	6553	5600	2590 2593 2588	2587	1840 E D
5839	Mar. June. Sept. Dec.	6554	5601	2591 2594 2589	2588	1841 C
5840	Mar. June. Sept. Dec.	6555	5602	2592 2595 2590	2589	1842 D
	Mar. June.					B

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
x						
5841	Mar. June.	6556	5603	Apr. 21st. 2593	2590	M xiv C L xvii D i 1843
5842	Sept. Dec. Mar. June.	6557	5604	2596 2591	2591	A B A 1844
5843	Sept. Dec. Mar. June.	6558	5605	2597 2592	2592	G F G 1845
5844	Sept. Dec. Mar. June.	6559	5606	2598 2593	2593	E F 1846
5845	Sept. Dec. Mar. June.	6560	5607	2599 2594	2594	D E 1847
5846	Sept. Dec. Mar. June.	6561	5608	2600 2595	2595	C D C 1848
5847	Sept. Dec. Mar. June.	6562	5609	2601 2596	2596	B A B 1849
5848	Sept. Dec. Mar. June.	6563	5610	2602 2597	2597	G A 1850
5849	Sept. Dec. Mar. June.	6564	5611	2603 2598	2598	F G 1851
5850	Sept. Dec. Mar. June.	6565	5612	2604 2599	2599	E F E 1852
	Sept. Dec. Mar. June.			2602 2605 2600		D C

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
v				Apr. 21st.		^{M V} L viii D xi
5851	Mar June.	6566	5613	2603 2606 2601	2600	1853
5852	Sept. Dec. Mar. June.	6567	5614	2604 2607 2602	2601	B 1854
5853	Sept. Dec. Mar. June.	6568	5615	2605 2608 2603	2602	A 1855
5854	Sept. Dec. Mar. June.	6569	5616	2606 2609 2604	2603	G A G 1856
5855	Sept. Dec. Mar. June.	6570	5617	2607 2610 2605	2604	F E 1857
5856	Sept. Dec. Mar. June.	6571	5618	2608 2611 2606	2605	D E 1858
5857	Sept. Dec. Mar. June.	6572	5619	2609 2612 2607	2606	C D 1859
5858	Sept. Dec. Mar. June.	6573	5620	2610 2613 2608	2607	B C B 1860
5859	Sept. Dec. Mar. June.	6574	5621	2611 2614 2609	2608	A G A 1861
5860	Sept. Dec. Mar. June.	6575	5622	2612 2615 2610	2609	F G 1862
	Sept. Dec. Mar. June.					E

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
xv ☉ 5861	Dec. Mar. June. Sept.		5623	Apr. 21st. 2613 2616 2611	2610	M xv L xviii D ii 1863 D
5862	Dec. Mar. June. Sept.	6576	5624	2614 2617 2612	2611	E D 1864 C B
5863	Dec. Mar. June. Sept.	6577	5625	2615 2618 2613	2612	C 1865 A
5864	Dec. Mar. June. Sept.	6578	5626	2616 2619 2614	2613	B 1866 G
5865	Dec. Mar. June. Sept.	6579	5627	2617 2620 2615	2614	A 1867 F
5866	Dec. Mar. June. Sept.	6580	5628	2618 2621 2616	2615	G F 1868 E D
5867	Dec. Mar. June. Sept.	6581	5629	2619 2622 2617	2616	E 1869 C
5868	Dec. Mar. June. Sept.	6582	5630	2620 2623 2618	2617	D 1870 B
5869	Dec. Mar. June. Sept.	6583	5631	2621 2624 2619	2618	C 1871 A
5870	Dec. Mar. June. Sept.	6584	5632	2622 2625 2620	2619	B A 1872 G F
	Dec. Mar. June.	6585				

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
x	Dec.			Apr. 21st.		M vi G
5871	Mar.	6586	5633		2620	L ix
	Sept.			2623		D xii
	Dec.			2626		1873
5872	Mar.		5634	2621	2621	E
	June.	6587				F
	Sept.			2624		1874
	Dec.			2627		D
5873	Mar.		5635	2622	2622	E
	June.	6588				1875
	Sept.			2625		C
	Dec.			2628		D C
5874	Mar.		5636	2623	2623	1876
	June.	6589		2626		B A
	Sept.			2629		B
	Dec.			2624	2624	1877
5875	Mar.		5637			G
	June.	6590		2627		A
	Sept.			2630		1878
	Dec.			2625	2625	F
5876	Mar.		5638			G
	June.	6591		2628		A
	Sept.			2631		1879
	Dec.			2626	2626	E
5877	Mar.		5639			F E
	June.	6592		2629		1880
	Sept.			2632		D C
	Dec.			2627	2627	D
5878	Mar.		5640			1881
	June.	6593		2630		B
	Sept.			2633		C
	Dec.			2628	2628	A
5879	Mar.		5641			1882
	June.	6594		2631		
	Sept.			2634		
	Dec.			2629	2629	
5880	Mar.		5642			
	June.	6595		2632		
	Sept.			2635		
	Dec.			2630		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v	Dec.					M xvi B
5881	Mar.		5643	2630		L xix
	June.	6596		2633		D iii
	Sept.			2636		1883
	Dec.			2631		G
5882	Mar.		5644		2631	A G
	June.	6597		2634		1884
	Sept.			2637		F E
	Dec.			2632		F
5883	Mar.		5645		2632	
	June.	6598		2635		1885
	Sept.			2638		D
	Dec.			2633		E
5884	Mar.		5646		2633	
	June.	6599		2636		1886
	Sept.			2639		C
	Dec.			2634		D
5885	Mar.		5647		2634	
	June.	6600		2637		1887
	Sept.			2640		B
	Dec.			2635		C B
5886	Mar.		5648		2635	
	June.	6601		2638		1888
	Sept.			2641		A G
	Dec.			2636		A
5887	Mar.		5649		2636	
	June.	6602		2639		1889
	Sept.			2642		F
	Dec.			2637		G
5888	Mar.		5650		2637	
	June.	6603		2640		1890
	Sept.			2643		E
	Dec.			2638		F
5889	Mar.		5651		2638	
	June.	6604		2641		1891
	Sept.			2644		D
	Dec.			2639		E D
5890	Mar.		5652		2639	
	June.	6605		2642		1892
	Sept.			2645		C B
	Dec.			2640		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
xv	Dec.			Apr. 21st.	2640	M vii C
5891	Mar		5653			L x
	June.	6606		2643		D xiii
	Sept.		Sept. 11.	2646		1893
	Dec.			2641		A
5892	Mar.		5654		2641	B
	June.	6607		2644		1894
	Sept.		Oct. 1.	2647		G
	Dec.		5655	2642		A
5893	Mar.				2642	
	June.	6608		2645		1895
	Sept.		Sept. 19.	2648		F
	Dec.			2643		G F
5894	Mar.		5656		2643	
	June.	6609		2646		1896
	Sept.		Sept. 8.	2649		E D
	Dec.		5657	2644		E
5895	Mar.				2644	
	June.	6610		2647		1897
	Sept.		Sept. 27.	2650		C
	Dec.		5658	2645		D
5896	Mar.				2645	
	June.	6611		2648		1898
	Sept.		Sept. 17.	2651		B
	Dec.		5659	2646		C
5897	Mar.				2646	
	June.	6612		2649		1899
	Sept.		Sept. 5.	2652		A
	Dec.		5660	2647		B A
5898	Mar.				2647	
	June.	6613		2650		1900
	Sept.		Sept. 24.	2653		G
	Dec.		5661	2648		G
5899	Mar.				2648	
	June.	6614		2651		1901
	Sept.		Sept. 14.	2654		F
	Dec.		5662	2649		F
5900	Mar.				2649	
	June.	6615		2652		1902
	Sept.			2655		E
	Dec.			2650		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon. Oct. 2.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
x 5901	Sept. Dec. Mar. June.			Apr. 21st.	2650	M xvii E L i D iv 1903
	Sept. Dec.	6616	5663	2653 2656 2651		D
5902	Sept. Dec. Mar. June.		Sept. 22. 5664		2651	D C
	Sept. Dec.	6617		2654 2657 2652		1904
5903	Sept. Dec. Mar. June.		Sept. 10. 5665		2652	C B
	Sept. Dec.	6618		2655 2658 2653		B 1905
5904	Sept. Dec. Mar. June.		Sept. 30. 5666		2653	A
	Sept. Dec.	6619		2656 2659 2654		A 1906
5905	Sept. Dec. Mar. June.		Sept. 20. 5667		2654	G
	Sept. Dec.	6620		2657 2660 2655		G 1907
5906	Sept. Dec. Mar. June.		Sept. 9. 5668		2655	F
	Sept. Dec.	6621		2658 2661 2656		F E 1908
5907	Sept. Dec. Mar. June.		Sept. 26. 5669		2656	E D
	Sept. Dec.	6622		2659 2662 2657		D 1909
5908	Sept. Dec. Mar. June.		Sept. 16. 5670		2657	C
	Sept. Dec.	6623		2660 2663 2658		C 1910
5909	Sept. Dec. Mar. June.		Oct. 4. 5671		2658	B
	Sept. Dec.	6624		2661 2664 2659		B 1911
5910	Sept. Dec. Mar. June.		Sept. 23. 5672		2659	A
	Sept. Dec.	6625		2662 2665 2660		A G 1912
	Mar. June.					G F

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon. Sept. 12.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
V 5911	Mar. June. Sept. Dec.	6626	5673 Oct. 2.	2663 2666 2661	2660	M viii F L xi D xiv 1913 E
5912	Mar. June. Sept. Dec.	6627	5674 Sept. 21.	2664 2667 2662	2661	E 1914 D
5913	Mar. June. Sept. Dec.	6628	5675 Sept. 9.	2665 2668 2663	2662	D 1915 C
5914	Mar. June. Sept. Dec.	6629	5676 Sept. 28.	2666 2669 2664	2663	C B 1916 B A
5915	Mar. June. Sept. Dec.	6630	5677 Sept. 17.	2667 2670 2665	2664	A 1917 G
5916	Mar. June. Sept. Dec.	6631	5678 Sept. 7.	2666 2668 2671 2666	2665	G 1918 F
5917	Mar. June. Sept. Dec.	6632	5679 Sept. 25.	2669 2672 2667	2666	F 1919 E
5918	Mar. June. Sept. Dec.	6633	5680 Sept. 13.	2670 2673 2668	2667	E D 1920 D C
5919	Mar. June. Sept. Dec.	6634	5681 Oct. 3.	2671 2674 2669	2668	C 1921 B
5920	Mar. June. Sept. Dec.	6635	5682 Sept. 13.	2672 2675 2670	2669	B 1922 A
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq. xv	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon. Sept. 23.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
5921	Mar.	6636	5683	Apr. 21st.	2670	M xviii A
	June.			2673		L ii
	Sept.			2676		D v
5922	Dec.		Sept. 11.	2671	2671	1923
	Mar.		5684			G
	June.	6637		2674		GF
	Sept.			2677		1924
5923	Dec.		Sept. 29.	2672	2672	FE
	Mar.		5685			E
	June.	6638		2675		1925
	Sept.			2678		D
5924	Dec.		Sept. 19.	2673	2673	D
	Mar.		5686			1926
	June.	6639		2676		C
	Sept.			2679		C
5925	Dec.		Sept. 9.	2674	2674	1927
	Mar.		5687			B
	June.	6640		2677		BA
	Sept.			2680		1928
5926	Dec.		Sept. 27.	2675	2675	AG
	Mar.		5688			G
	June.	6641		2678		1929
	Sept.			2681		F
5927	Dec.		Sept. 15.	2676	2676	F
	Mar.		5689			1930
	June.	6642		2679		E
	Sept.			2682		E
5928	Dec.		Oct. 5.	2677	2677	1931
	Mar.		5690			D
	June.	6643		2680		DC
	Sept.			2683		1932
5929	Dec.		Sept. 23.	2678	2678	CB
	Mar.		5691			
	June.	6644		2681		
	Sept.			2684		
5930	Dec.		Sept. 12.	2679	2679	
	Mar.		5692			
	June.	6645		2682		
	Sept.			2685		
	Dec.			2680		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon. Oct. 1.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
x						M ix B L xii D xv
5931	Mar June. Sept. Dec.	6646	5693 Sept. 21.	Apr. 21st. 2683 2686 2681	2680 2681	1933 A
5932	Mar. June Sept. Dec.	6647	5694 Sept. 10.	2684 2687 2682	2682	1934 G
5933	Mar. June. Sept. Dec.	6648	5695 Sept. 28.	2685 2688 2683	2683	1935 F
5934	Mar. June. Sept. Dec.	6649	5696 Sept. 17.	2686 2689 2684	2684	1936 E D
5935	Mar. June. Sept. Dec.	6650	5697 Sept. 6.	2687 2690 2685	2685	1937 C
5936	Mar. June. Sept. Dec.	6651	5698 Sept. 26.	2688 2691 2686	2686	1938 B
5937	Mar. June. Sept. Dec.	6652	5699 Sept. 14.	2689 2692 2687	2687	1939 A
5938	Mar. June. Sept. Dec.	6653	5700 Oct. 3.	2690 2693 2688	2688	1940 G F
5939	Mar. June. Sept. Dec.	6654	5701 Sept. 22.	2691 2694 2689	2689	1941 E
5940	Mar. June. Sept. Dec.	6655	5702 Sept. 10.	2692 2695 2690	2690	1942 D

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon. Sept. 12.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
5941	Mar. June. Sept. Dec.	6656	5703 Sept. 30.	Apr. 21st. 2693 2696 2691	2690	M XIX D L iii D vi 1943 C
5942	Mar. June. Sept. Dec.	6657	5704 Sept. 18.	2694 2697 2692	2691	C B 1944
5943	Mar. June. Sept. Dec.	6658	5705 Sept. 8.	2695 2698 2693	2692	B A A 1945
5944	Mar. June. Sept. Dec.	6659	5706 Sept. 26.	2696 2699 2694	2693	G G 1946
5945	Mar. June. Sept. Dec.	6660	5707 Sept. 15.	2697 2700 2695	2694	F F 1947
5946	Mar. June. Sept. Dec.	6661	5708 Oct. 4.	2698 2701 2696	2695	E E D 1948
5947	Mar. June. Sept. Dec.	6662	5709 Sept. 24.	2702 2697	2696	D C C 1949
5948	Mar. June. Sept. Dec.	6663	5710 Sept. 12.	2700 2703 2698	2697	B B 1950
5949	Mar. June. Sept. Dec.	6664	5711 Oct. 1.	2701 2704 2699	2698	A A 1951
5950	Mar. June. Sept. Dec. Mar. June.	6665	5712	2702 2705 2700	2699	G G F 1952 F E

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
xv ☉			Sept. 20.	Apr. 21st.	2700	M x E L xiii D xvi 1953
5951	Mar.	6666	5713	2703		D
	Sept.		Sept. 10.	2706		
5952	Dec.		5714	2701	2701	D
	Mar.					D
	June.	6667		2704		1954
	Sept.		Sept. 28.	2707		C
5953	Dec.		5715	2702	2702	C
	Mar.					1955
	June.	6668		2705		B
	Sept.		Sept. 17.	2708		B A
5954	Dec.		5716	2703	2703	1956
	Mar.					A G
	June.	6669	Sept. 6.	2706		G
5955	Dec.		5717	2704	2704	1957
	Mar.					F
	June.	6670	Sept. 26.	2710		F
5956	Dec.		5718	2705	2705	1958
	Mar.					E
	June.	6671	Sept. 15.	2711		E
5957	Dec.		5719	2706	2706	1959
	Mar.					D
	June.	6672	Oct. 3.	2712		D C
5958	Dec.		5720	2707	2707	1960
	Mar.					C B
	June.	6673	Sept. 22.	2713		B
5959	Dec.		5721	2708	2708	1961
	Mar.					A
	June.	6674	Sept. 11.	2714		A
5960	Dec.		5722	2709	2709	1962
	Mar.					G
	June.	6675		2712		
	Sept.			2715		
	Dec.			2710		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon. Sept. 24.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x 5961	Sept. Dec. Mar. June. Sept. Dec.		5723	2713 2716 2711	2710	M i L iv D vii 1963 F
5962	Mar. June. Sept. Dec.	6676	5724	2714 2717 2713	2711	FE 1964 ED
5963	Mar. June. Sept. Dec.	6677	5725	2715 2718 2713	2712	D 1965 C
5964	Mar. June. Sept. Dec.	6678	5726	2716 2719 2714	2713	C 1966 B
5965	Mar. June. Sept. Dec.	6679	5727	2717 2720 2715	2714	B 1967 A
5966	Mar. June. Sept. Dec.	6680	5728	2718 2721 2716	2715	AG 1968 GF
5967	Mar. June. Sept. Dec.	6681	5729	2719 2722 2717	2716	F 1969 E
5968	Mar. June. Sept. Dec.	6682	5730	2720 2723 2718	2717	E 1970 D
5969	Mar. June. Sept. Dec.	6683	5731	2721 2724 2719	2718	D 1971 C
5970	Mar. June. Sept. Dec.	6684	5732	2722 2725 2720	2719	CB 1972 BA
	Mar. June.	6685				

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon. Sept. 4.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
5971	Mar. June. Sept. Dec.	6686	5733	2723 2726 2721	2720	M xi L xiv D xvii 1973
5972	Mar. June. Sept. Dec.	6687	5734	2724 2727 2722	2721	G 1974
5973	Mar. June. Sept. Dec.	6688	5735	2725 2728 2723	2722	F 1975
5974	Mar. June. Sept. Dec.	6689	5736	2726 2729 2724	2723	E ED 1976
5975	Mar. June. Sept. Dec.	6690	5737	2727 2730 2725	2724	C 1977
5976	Mar. June. Sept. Dec.	6691	5738	2728 2731 2726	2725	B B 1978
5977	Mar. June. Sept. Dec.	6692	5739	2729 2732 2727	2726	A A 1979
5978	Mar. June. Sept. Dec.	6693	5740	2730 2733 2728	2727	G GF 1980
5979	Mar. June. Sept. Dec.	6694	5741	2731 2734 2729	2728	FE E 1981
5980	Mar. June. Sept. Dec.	6695	5742	2732 2735 2730	2729	D D 1982
	Mar. June.					C

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon. Sept. 18.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
xv 5981	Mar. June. Sept. Dec.	6696	5743	2733 2736 2731	2730	M ii C L v D viii 1983 B
5982	Mar. June. Sept. Dec.	6697	5744	2734 2737 2732	2731	B A 1984 A G
5983	Mar. June. Sept. Dec.	6698	5745	2735 2738 2733	2732	G 1985 F
5984	Mar. June. Sept. Dec.	6699	5746	2736 2739 2734	2733	F 1986 E
5985	Mar. June. Sept. Dec.	6700	5747	2737 2740 2735	2734	E 1987 D
5986	Mar. June. Sept. Dec.	6701	5748	2738 2741 2736	2735	D C 1988 C B
5987	Mar. June. Sept. Dec.	6702	5749	2739 2742 2737	2736	B 1989 A
5988	Mar. June. Sept. Dec.	6703	5750	2740 2743 2738	2737	A 1990 G
5989	Mar. June. Sept. Dec.	6704	5751	2741 2744 2739	2738	G 1991 F
5990	Mar. June. Sept. Dec.	6705	5752	2742 2745 2740	2739	F E 1992 E D

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	Sept. 28.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
x	Dec.				Apr. 21st.	2740	M xii D
5991	Mar.	6706		5753			L xv
	June.				2743		D xviii
	Sept.			Sept. 16.	2746		1993
	Dec.				2741		C
5992	Mar.			5754		2741	
	June.	6707			2744		1994
	Sept.			Sept. 6.	2747		B
	Dec.				2742		
5993	Mar.			5755		2742	B
	June.	6708			2745		1995
	Sept.			Sept. 25.	2748		A
	Dec.				2743		A G
5994	Mar.			5756		2743	
	June.	6709			2746		1996
	Sept.			Sept. 14.	2749		G F
	Dec.				2744		
5995	Mar.			5757		2744	F
	June.	6710			2747		1997
	Sept.			Oct. 2.	2750		E
	Dec.				2745		
5996	Mar.			5758		2745	E
	June.	6711			2748		1998
	Sept.			Sept. 21.	2751		D
	Dec.				2746		D
5997	Mar.			5759		2746	
	June.	6712			2749		1999
	Sept.			Sept. 11.	2752		C
	Dec.				2747		
5998	Mar.			5760		2747	C B
	June.	6713			2750		2000
	Sept.			Sept. 20.	2753		B A
	Dec.				2748		
5999	Mar.			5761		2748	A
	June.	6714			2751		2001
	Sept.			Sept. 18.	2754		G
	Dec.				2749		
6000	Mar.			5762		2749	G
	June.	6715			2752		2002
	Sept.				2755		F
	Dec.				2750		
	Mar.						
	June.						

OUR RACE:

ITS ORIGIN AND ITS DESTINY.

Series IV.

MARCH, 1895.

No. 15.

EDITORIALS.

Amen!

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Hallelujah!

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Yea and Amen!

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Knowledge is increased!

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* *

Daniel was indeed a Prophet!

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* *

His vision was certain; its interpretation sure.

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* *

When he stands in his lot, at the end of days, will
e go to the Higher Critics? I trow not!

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* *

The Gospels do harmonize after all! and verily
ecome as it were new, again, when Chronologically
nderstood. Blessed be the Lord!

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* *

“He hath shewed strength with his arm; he hath
attered the proud in the imagination of their hearts.

He hath put down the mighty from their seats, and exalted them of low degree" (Luke i. 51-52).

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* *

In this Study we complete the first accurate outline of the Saviour's Life that has ever been written. It is the Lord's doing and it is wonderful in our eyes. Let us then dedicate it unto Him.

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* *

Now a book should not be measured by the thumb and forefinger, for there may be more in a mere pamphlet than in whole libraries of Theology! The truth, the whole truth, and nothing but the truth is often very brief! For instance, the Avocation of the Messiah was but 62 literal weeks long!

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When we began these Studies we had no idea of arriving at a consummation so devoutly to be wished. We attribute the success which has crowned our efforts to God's approval of their main contentions to wit:

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That the Bible is true, as written and for the purpose written, and that Our Race is Lost Israel Found; that we are at the end of days; that Chronology is the measure of the Past, and the key to the Future; and that the Second Advent of the Messiah is at hand. Verily He is the Desire of all Nations. "Bow the knee" (Gen. xli. 37-45)!

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With a true interpretation of their own "Moses and the Prophets," it is therefore to be believed that

the Jews may now at last be savingly reached, and grafted back into their own olive tree, and it is the privilege of the faithful in Israel, in Our Race, to extend the news and welcome to them! Let us then, my friends, spread this Gospel where it will surely meet with God's own blessing, for the time of Zion is at hand!

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In the December News Leaflet (a *triple* number, 30 cents, and just issued) we have made a special appeal to the JEWS as such. We trust it will be disseminated widely among them. In it we have gathered all the latest facts as to Judah, Judea, and Jerusalem, and couched no little evidence and testimony supplementary to what is presented in the Regular Studies. While the matters treated therein are of interest to all, they are of paramount import to them in particular. If you are not a subscriber to the Leaflets send for one of these Jewish News-Leaflets and see if this be so.

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But not the least important feature in this current Regular Study No. Fifteen is the extension of the Harmonized Scale of Time, whereby the scales are brought down to date and carried on to the 6000th Solar year of the Generations of Adam. The tool is now complete, and with its fiducial edge we may arise and measure the Temple and those that worship herein. Chronology ought now to be a pastime, rather than a mystery. Nor need the simpleminded err very seriously upon such a scale. The date of

dates is Nisan 1st, Friday, March 4th, 29 A.D. (Exod. xii. 1-2). It was 1866 years ago the coming 1st of Nisan ($5893 - 4027 \text{ A.M.} = 1866$), and they have been eventful years whose history we may perhaps yet be permitted to set in order. In the meantime, use the Scale yourselves!

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Given all the facts in full array, and nothing but the facts, and we are satisfied that the unprejudiced common sense of the majority of men will agree upon the conclusion.

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One is liable, ought to be free, and should be willing, to change his opinion, upon the strength of a solitary new fact. These are but Studies, and we must prosecute them like a schoolboy, even if it lead only to erasure, and a new effort.

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There are some new ideas in this Study; prove them therefore before accepting them, and hold them fast if they are good; but do not reprove them without good counsel. We are satisfied that there is no escape from the Chronology and History involved.

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But we admit that you may escape from some of our conclusions. Use therefore your own judgment in these premises, and if you obtain any new and better light give us its benefit.

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In the meanwhile we shall be glad to have you proceed with us, no matter what issues you may find

to take along the route. All men are fallible, but the truth is infallible, and it will eventually win the lasting respect of all men!

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This effort to vindicate Prophecy by a fair appeal to History carefully harmonized, deserves a better reception than it has obtained at the hands of those who say they believe the Scriptures and yet cannot verify their faith by citing sound reasons for it. We are becoming convinced that one utters a downright falsehood when he says "*Credo*," or "I believe," to that for which he can neither give a commonsense and satisfactory reason, nor cite a direct "Thus saith the Lord."

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* *

When the Gospel age came in, its good news was heralded by tramps, and now, as it goes out, we herald it back to them. Help us to make its invitation compulsory, so that the last may be first in every sense of the word. The main thing is to get the ear of those whom one bids to the feast. It is useless to address oneself to any but *tramps*—to men in the by-ways and hedges of life. All the rest are confirmed in their way of thinking, and joined to their idols; let them alone.

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This is an age of "*tramps*," and in their order they are actually fulfilling the prophecy as to the running "to and fro" of "many," quite as much as the more favored classes. The fact is, if you open your eyes to it, there are *tramps* in all classes and

conditions of life, and from this point of view they constitute a very *notable and startling* SIGN of "the time of the end" (Dan. xii. 4). They tramp from Church to Church, and in politics from Party to Party; from one school of medicine to another, and from one religion into some other. It is an age of independents. Men are moving everywhere, and are investigating all things. They are as busy as "Brownies" breaking down barriers, increasing knowledge, seeking wisdom, and some withal are getting no little understanding in the process.

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Society is in a complete upheaval; the only elements that are not *tramping* nowadays are those whose interests are involved in bolstering up the things that are inevitably toppling. But the old order is changing, and it is useless to resist the current—those who have taken it to wife, or yoked themselves to it, are in a sorry way; beware of them. As for the rest, they will inevitably get off of every thoroughfare and highway, and unless we reach them ere they leave the smaller paths for good, they will be lost in the woods and swamps of utter disbelief! This process of getting knowledge is the coming to a sense of the emptiness of all human philosophy and speculation, and it is just at this stage of the matter that the invitation to a feast of substantial truth will win acceptance.

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But as no general expects to win a battle without some loss of troops, so neither may we expect to

attain the chronological end we have in view without losing some of our dates. Now and then a stray shot may hit away a "week day" designation, and here and there a careless disposition may entail the sweeping of a whole section of our work into the dust. If so, we must bring up our reserves, fill the gap and make good the losses. The skeleton of our plan of battle cannot be shaken; its backbone is on Missionary Ridge. We have no concern at all as to the final victory; we have already won it! We have captured too many of the enemy's redoubts in our former Studies to have any misgivings; it is too near the end of day for the hostile forces to recover strength; and now that the key point of the field, the almanac of Nisan 29 A.D., which was the 16th year of Tiberius Cæsar, has yielded to the final and decisive concentration of our forces, all further resistance is in vain.

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Chronology has been a Lost Science for 1260 years, or for "time, times, and half a time." This is in direct fulfillment of prophecy (Dan. vii. 25), and is true upon every scale involved in the measure of time! For instance (the year which marks the publication of this particular Study being 5893 A.M., and 2520 Lunar years being 2445 Solar ones), 3449 A.M. was the first year of the "Seven times" lunar that are now expiring. But an examination of Study Number Eleven, pp. 143-5, will show that 3449 A.M. was the very year in which Daniel had the particular vision referred to! Now the period was bisected

360
720
180
1260

1222.5 years ago, or in 4670½ A.M., at the very time when *Papal Rome was just setting out in her time-changing career!* Moreover, 4670½ A.M. is related to the entire network of chronology in many other ways. To point out but one: reversing from it, taken as a 1260th Solar year, “time, times, and half a time,” we obtain 3411 A.M. as a first year throughout; 3410 A.M. was therefore a terminal year, as we know it was (Study Number Two, p. 165), it being the year in which Ezekiel began to prophesy (Study Number Two, p. 156). It was called by him “the 30th year.” Whence, 3381 A.M. (=69 × 49!) was the 1st. But with the Spring of this current year, 5893 A.M., begins the 3381st since the Exodus from Egypt; and so the meshes twine and interlace *ad infinitum!*

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The events and circumstances surrounding the Crucifixion were a matter of official record in Rome. One of the chief objects of having Governors and Procurators in the outlying provinces was to secure accurate reports of everything that went on, and they were regularly made from all parts of the Empire. It is a gratuitous piece of effrontery to suggest that there was any exception, or omission, in so important a case as that of Jesus Christ; and we have ample testimony that these reports were made. For instance, Tertullian in 190 A.D. says: “Pilate, who was already a Christian in his own conscience, then announced all these things to Tiberius Cæsar” (*Apologet. adver. Gentes*, c. 21). And again, when referring to the darkness that occurred at the Cruci-

fixion, as if it had been alluded to in Pilate's official report, he says: "They who did not know that this was predicted concerning the Christ, thought [at first] that it was an eclipse; but reason not comprehending this, they [next] denied it, *nevertheless, you have the relation of that phenomenon in your Archives*" (Tertullian, 198 A.D., in his Address to the Rulers of Rome).

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Now to maintain that Tertullian coolly referred to archives that did not then exist, and never had existed! is equivalent to the denial hereafter of a current record that the originals of the "Declaration of Independence," the "Constitution of the United States," and the "Emancipation Proclamation," are at present in our own archives! Not a hundredth part of our people have ever seen any of these documents, but who doubts that they exist? Let accident destroy them: the current testimony of this and former generations would still remain as first-class evidence that they did once exist! Why single out Christianity as the outgrowth of mysticism, and the evolution of the Essenes, and as false in any of its essential records, and yet admit the records of any and every other ancient historical character without question? Verily, the credulity as to error, of those who are incredulous as to truth, surpasseth understanding!

NISAN 14TH WAS THURSDAY.

PROOF: The entire Western Church admits that in the year of the crucifixion the 15th of Nisan fell on Friday; the entire Eastern Church that the 14th of Nisan was on Thursday that year. These churches

merely disagreed as to whether Jesus was crucified on the Preparation Day, Nisan 14th, or the Feast Day, Nisan 15th. In so far as the week-days belonging to the twain they did not disagree—*ergo*, Thursday was the 14th and Friday the 15th of Nisan in whatsoever year the crucifixion took place, and this is the unbroken acknowledgment of all concerned.

That the 14th was on a Thursday was the opinion resulting from the personal investigations of Dr. Robinson, Lange, Wieseler, Dr. Smith. The fact is the testimony as to Friday being the 15th, and therefore the 14th being on a Thursday, is so overwhelming, and has been so unanimously accepted all down the ages, that it is safe to accept it without any further special proof; for that the 14th was a Wednesday was not heard of even as matter of contention, so far as we can determine, until our own generation, and is held by a few only who strain Matthew xii. 40, in spite of Matthew xvi. 21; xvii. 23; xx. 19; Mark x. 34; Luke ix. 22; xviii. 33; xxiv. 7! Now the meaning of Matthew xii. 40, is fairly made to agree with the other texts, by a comparison of II. Chronicles x. 5 with x. 12; Genesis xlii. 17 with 18! and Esther iv. 16 with Esther v. 1! They unanimously prove that “after 3 days” and “on the 3d day” are equivalent expressions. But we have cited better arguments than this *in loco* in the current Study, to which we refer back.

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THE CRUCIFIXION ON THE 14TH OF NISAN.

This was the opinion, after due investigation, of Seyffarth, Erasmus, Grotius, Suicer, Carpzor, Lücke,

Ideler, Tittman, Bleek, De Wette, Neander, Tischendorf, Winer, Ebrard, Martin Luther, Alford, Ellicott, and others, because the 15th was admitted by them to have been the Feast Day and therefore beyond the pale of contention by virtue of Matthew xxvi. 5 and Luke xxii. 1-2! All who hold that the crucifixion was on Nisan 15th resist Exodus xii. 6, 8, and Numbers xxviii. 18! Now Jesus was the antitype of the Paschal Lamb, and therefore *must* have become "our Passover" at the proper time, which was the 14th of Nisan; even John the Baptist recognized him as the *Lamb* of God (John i. 29, 36) and so do all of the redeemed (Rev. v. 12).

If the Ministry (at but one acceptable year long, as we believe we have plainly demonstrated,) began in the 15th year of Tiberius, which was 27-28 A.D., then it must have terminated at the Passover of 29 A.D., for that was the one that fell in the 16th year of Tiberius Cæsar. Now Nisan is generally supposed to have fallen in April in crucifixion year, whereas we demonstrate it must have fallen in March. The March moon was new on Friday, March 4th, which was thus the 1st of Nisan, hence Thursday, March 17th, was Nisan 14th, and Crucifixion Day. The April moon of that year is entirely out of the question. For as the moon was new on Sunday, April 3d, the 14th day of *that* moon must have fallen on Saturday (Sabbath) April 16th, and the crucifixion could not have been on a Saturday, still less on a Sunday! The gist of our argument is that the year is fixed by Gabriel and squared by Roman History to

29 A.D., and that the Month is fixed by a moon whose 17th falls upon a Sunday, as we know the Day of Resurrection did! $14\text{th} + 3 = 17\text{th}$; Thursday $+ 3 =$ Sunday!

In the current Study we have presented an unanswerable array of astronomical testimony which fixes the new moon of March, 29 A.D., to 3 a.m. on Friday, March 4th, at Jerusalem, and this we maintain closes the case in favor of the truth now at last made clear. There are many friends of truth, who have been anxious to fortify the claims of a Wednesday crucifixion, in order to bring out a 72-hour significance to the expression "Three days and three nights," used by the Saviour. To these we say in conclusion that the true system of Chronology has a many-stranded harmony to offer them in these very premises, the which would not have been discovered had it not been for their faithful contentions; so that their labors shall not have been at all in vain, albeit the Wednesday part of the contention is put hopelessly out of the chronological arena.

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* *

A correspondent writes: "I have dipped into your Number Fourteen concerning the 62-literal-week Avocation of our Lord, and I am with you on that. The type and the antitype must and do agree, but if he was 'CUT OFF IN THE MIDDLE OF THE WEEK,' would not Wednesday have been the Crucifixion day?" *Undoubtedly it would have been! if it had been so recorded!* But where is there any such record as this? Inspiration certainly never joined the expression "be cut off" (of Daniel ix. 26), to the expression "in the midst of the week" (of Dan. ix. 27)! but actually

separated them by events that covered "*yet forty years,*" as in the days of Jonah!

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All that comes after the colon (:) in verse 26 should be separated from what goes before. It should have been paragraphed into a verse by itself, for it refers to the long subsequent invasion (or flood) of Palestine by the Romans, whose people did destroy the City of Jerusalem, and the Temple, and prosecuted their desolations to the very end of the war, and it is this *desolation* ONLY that is still running "*until the consummation!*" The first half of verse 27 (Dan. ix.) deals with the chronological circumstances of the war that led up to the *siege* of Jerusalem and to the *destruction* of the Temple service $3\frac{1}{2}$ years later. It came true to the very day, as we hope to show and demonstrate beyond the reach of successful dispute, in Study Number Sixteen. The last half of the verse *is just running out* in these very days in which we ourselves live, that is, running out with the Times of the Gentiles.

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Dear friends, let us not try to save any interpretation based merely upon the old Chronology. Whatsoever of fact or harmony it possessed will inevitably fit into the new and true system without any effort. But the hammer and the sound of every iron tool is out of place in the Temple of Time. Presumption, Ignorance, Private Interpretation, Heresy and Schism were the builders of that old Babel, and their language was confused from root to branch. The pure language of Chronology has been inherited by Israel alone, and now that we have at last recovered the stem

root of time let us not graft onto it anything that ever grew naturally upon that old wild vine! that changer and inverter of all the times and seasons of Our Race!

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Establishing the importance we assign to the Chronological solution of Daniel ix. and our confidence that it will have weight in Jewish minds we quote the following from the *Banner of Israel* (Dec. 19, 1894):

“Marcus S. Bergmann, is the Jewish missionary of the London City Mission Society. He has translated the Bible into Judæo-German, of which the Pentateuch has been published, and is a firm believer in the truth of Our Identity with Israel. He was born at Wieruszow, Silesia, in 1846. His father was a strict Pharisee and a great Talmudist of the Chasidim Sect, and he was brought up by his uncle, Woolf Bergmann, also a strict Chasid. He gives the following account of his own conversion.

“‘As a reader in the synagogue,’ he says, ‘I knew the letter of the whole of the Pentateuch and other portions of the Old Testament, by heart. The portion of the Scripture that made a great impression on me at the time of my illness was Daniel ix. Several verses of this chapter (the confession of Daniel) are repeated each Monday and Tuesday by every Jew; but the latter part of the chapter, which so plainly prophesies of the sufferings of the Messiah is never read, in fact, the Rabbis pronounce a dreadful curse upon every one who investigates the prophecy of these seventy weeks!

“‘They say their bones shall rot who compute the

end of the time! On remembering this anathema it was with fear and trembling that I read this passage about the seventy weeks, and coming to verse 26: "Messiah shall be cut off, but not for Himself"—though we Jews are most careful not to let a Hebrew book drop on the ground—I threw that Hebrew Bible out of my hand, thinking in my ignorance, that this was one of the missionaries' Bibles.

"But, although I threw the Bible away, yet I could not throw away the words I had just read: "Messiah shall be cut off, but not for Himself." These words sank deeper and deeper into my soul, and wherever I looked I seemed to see the words in flaming Hebrew characters, and I had no rest for some time.

"One morning I again took up the Bible, and without thinking or looking for any particular passage, my eyes were arrested by these words (*also a chapter never read by the Jews*). "For He was cut off out of the land of the living; for the transgression of my people was he stricken." This seemed to be the answer to the question that I was constantly asking myself during this time of soul-conflict: "Messiah shall be cut off, but not for Himself." *For whom was it?* Here it was plainly revealed to me, "For the transgressions of My people," and I surely belonged to His (God's) people and, therefore, Messiah was cut off for me. Shortly after this I left the hospital, and was again among my Jewish friends, but I could not banish from my mind those two passages.

"One morning I put on my Phylacteries and

Talith in order to perform my daily prayers, but I could not utter a single sentence out of the prescribed prayer-book before me. One passage (Psa. cxix. 18) "Open thou mine eyes that I may behold wondrous things out of the Law," came into my mind, and that I repeated over and over again, and for nearly two hours that was the cry of my soul. After laying aside my Philacteries and Talith I left the house without tasting any food, and as I walked along the streets I prayed again in the words of the Psalmist "Lead me in thy truth, and teach me, for Thou art the God of my salvation, on Thee do I wait all the day long." My heart was burdened with a very great load, and yet I dared not open my mind to any one.

"In this state, I believe, the Spirit of God led me to Palestine Place. My heart failed me when I reached the door of the late Rev. Dr. Ewald. After several vain attempts I ventured to knock, and was admitted to see that venerable servant of the Lord. To him I unburdened my soul and told him all that was in my heart. He asked me whether I was willing to come into his home for inquirers, in order to be instructed in the truth as it is in the Lord Jesus. I told him that that was just what I needed, and I at once accepted this kindness and I did not return to my Jewish friends. This was just one week before the Passover.'"

*
* *

The Resurrection of Our Lord is the very pivot of our comfort, and the earnest of our peace! When harmonized around this CENTRAL FACT the "evi-

dence" of the Gospels is so consummate, and so natural, so overwhelming, and so simply beautiful, that human judgment cannot find its parallel upon the annals of the past. It cannot but convince the *really* earnest seeker after truth.

*
* *

We act upon the testimony of others in all the affairs of life. Not a transaction among men can be undertaken and completed without involving *faith* as such, to some degree or other, and generally to a great, albeit an unconscious degree, in all the other agents concerned in the same issue; and in spite of an artificial denial of this all-governing element in life, the human mind knows this is so because *it counts upon it all the time!*

*
* *

Now, we instinctively become in this perpetual schooling perfect adepts at measuring the credibility of evidence, at discerning what *may be trusted*, and at accepting the *reliable!* The hungry do not have to be argued with about food, nay, nor those whose souls thirst after truth to be persuaded to taste of its living waters. God hath not only put a light upon the housetop, but hath put it in a *candlestick!* "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him" (John x. 38). Aye, if thou art blind and do not believe the light is there, go up with thy friend to the housetop and feel of the candlestick for thyself, for perchance thou shalt then

at least have warmth, and at any rate be satisfied with facts.

*
* *

We met a rich man not long ago, who said he was on the point of starting for Egypt, and he gave a strange reason as the governing element that had entered into his decision. He said that he had been reading lately in the Egyptian "Book of the Dead," and wanted to learn more of their state! *Ergo*, he was on his way to the land of the mummies!

*
* *

Alas! and the very Book of the Living was so close at hand! Let us thank God again for having called *His Son out* of Egypt, and let us raise our own voices, and call all our own sons out of that land of embalmed darkness, whose inhabitants know nothing though their book be buried with them!

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* *

God is not a God of the dead, who know not how to praise him, but is the giver of eternal life to all them who do praise him! And verily they already have eternal life who believe in his Son, whom he hath sent. Now, we believe in the resurrection of all the dead, both of the just and of the unjust, and we conceive that the dead in Christ may be in a far different *state* of sleep than those who die the natural death in Adam only. Yet the latter, too, shall live again by virtue of the Lord's Passover, for the blood of it was on the lintel and on either hand thereof, even upon Beauty and on Bands. And it seemeth unto us that as the great antitypical Passover hath

already obtained, so there remaineth yet two greater feasts, even Pentecost, and well after that a Feast of Tabernacles far beyond. But more of all this hereafter, if it falls into our Studies.

*
* *

As the first Adam was of the earth earthy, so the second Adam is the Lord from Heaven, and as we have borne the image of the earthy so must we bear that of the heavenly. Again, as Adam was the father of a race of mortals so Jesus Christ is the everlasting Father of a Race of Immortals, and in him must we all be born again; for as in Adam all die so in Christ, as it is written, "shall all be made alive," but each man in his own order. The Gospel is good news to all mankind, but especially so to them that believe. Aye, and Christ is the Passover for all mankind, even as it was typified in Israel that first time under Moses, for not only did the just come out of Egypt, but the unjust also, to be schooled by judgments in the wilderness. Yet, after all came none of that particular generation into Palestine save Joshua and Caleb only; but the children came, both them that were born in Egypt, and them who were born in the Wilderness, and all these things be the parts of an allegory as well as literal facts.

*
* *

Without a parable spake he not unto them, and without the fulfilling of a type he did nothing while pursuing the end for which he first came among us. It is the failure to remember this while we are contemplating the Saviour's history, that has bred so

much confusion of doctrine in our midst. The whole of what Jesus did fulfilled not only the Prophets, but *Moses* and the Prophets! and this involves not only whatsoever there was plainly written for him to accomplish, and its collateral chronology, but throws light on all things hidden in the Scriptures, and *vice versa*, they throw light on what he did, and set forth the reason; for it is given unto such as accept the Spirit to know Him and his Bride.

*
* *

Isaac (Christ) was not espoused until after Sarah (the Law) was dead, and when he met his betrothed he led her into his mother's tent. Now Rebekah (the Bride) was called of Abraham (God in the type) before Isaac was told of it, and like Eve to Adam, she was brought to him before she became his wife. Then he took her, and she became his wife, and he loved her, and was comforted after his mother's death. But, he that *hath the Bride* is the Bridegroom, and even John recognized the latter!

*
* *

We have been living in the Age of the Espousals, and so Paul takes many similes therefrom, for there be correspondencies throughout all the realms of God. Therefore voice unto voice they utter the same speech; yet one is the Fact, and the rest but echo back. There will have been three ages in the plan of God. Sarah was the church of Abraham, Rebekah is that of Isaac, and Rachel and her sister and their handmaidens will be that of Jacob, which cometh next. Yet, after all, the church is but one

woman, though there be three measures of meal, even as the sacred year is one, albeit there are three Feasts thereto; aye, and there are three resurrections, one after each, and the first one is *over*, and the second one at hand, but the rest of the dead live not until the millennial age is over.

*
* *

But how, say some, can this be the age of the Bride, as such, if she be already chosen, and was translated with him? In the same way we reply that it is also Isaac's age, of whom Christ is the Antitype. Isaac was the possessor of all things before Eleazar went to Laban, and so Christ is already heir of all things, for he saith, "All power is given unto me!" Yet His age is the Millennium, which also cometh. This is likewise the age of the Comforter, the Gospel age: yet the Bride also saith come, and the Spirit saith come.

*
* *

It is one thing for Christ to exhaust the type, and quite a different thing for the uncited things of the type, particulars that refer to other matters, to exhaust Christ! There is a patent limit to the application. It is the courtship, espousal and marriage of Isaac and Rebekah a single chapter in their lives that concerns the matter here under consideration. They were types of other matters, too, but under different circumstances. Finally, the view here suggested doth not contend that the marriage of the Lamb had come at the resurrection of Jesus, albeit Rebekah then went into Sarah's tent. The marriage is at the end of this age. The mansion, the Holy

City, hath had to be prepared, and she to get herself ready. We know nothing of these things save that it is written they have been going on.

*
* *

With January we commenced the *Third* Set of The Our Race News Leaflets (Numbers xxvii. to xxxix. inclusive), and expect to make them more uniform in size and regular in issue, a sort of Monthly Letter on collateral and important topics. Subscription \$1.00 for *this* Set, postpaid to any address. Please prepay it once, as we have no capital for this work, and do not think we should assume the responsibility without it, or unless it is at least promised. Meantime we offer the previous Sets to our Regular Subscribers at 75 cents per Set, which will enable those who have not yet subscribed to the News-Leaflet to obtain a complete file of the back numbers (i. to xxvi. inclusive) at a minimum expense, and the sale will greatly assist us in floating the third Set! It will be noticed that we are continually aiming to make our work mutual and to share its margin with those who create it.

*
* *

Circumstances alter cases. Faith is one thing, a presumptuous mortgage on it quite another! Our judgment tells us that the character of work we are personally engaged in demands its cash in advance. Upon no other basis could even a "man of the world" make an *honest* agreement with his printer. The latter is a party of the second part, and has a fair right to feel that the necessary money is either in hand, or subscribed. Our faith holds to the fact that if we are to continue our

work we shall obtain the necessary funds in advance. In this we have not failed, nor do we fear failure, but we have to keep the situation before you until it changes.

*
* *

One may grossly abuse faith, falsely so called, and bring true faith somewhat into shame before the Gentiles, by presuming (because of some purely personal conviction, no matter how well founded) to run into engagements without the slightest warranted ability of keeping them. For instance, we not only believe, but are satisfied by proof and demonstration that the time of the end of the times of the Gentiles *is almost over*, that the world ought to have the message sent to it at once, and as no message was sent ever before. If we had the means we should send it at any cost in a certain way. The fact that the means have not been provided to do this in the way *we* would do it if we had them, is proof to us that it is none of our business to attempt it. Now there are those about us who so misunderstand the province and responsibility of faith that they would justify our sending such a message as a broad-page advertisement and trusting to Providence for ability to pay the bill! Nay; let us get wisdom, but withal let us get understanding also! We are not faithless as to the work we know we have in hand, but rather jealous of it that it may render to Cæsar that which is Cæsar's, as well as to God that which is His.

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* *

The "Evangelist for the West" for the Disciples of Christ, has sent us a beautiful photographic copy of

his chronological chart of the ages. It is one of the very best realizations we have ever seen. The original chart is 40 feet long, and is the result of some twelve years thought, revised according to the scale given in the *Our Race Studies*, which the author writes he is "convinced is correct." The photographic copies (cloth mounted, 5½ feet x 10 inches) are consummately made by the famous photographer of the Rocky Mountains, can be procured *from the author*, M. L. Streator, 1742 Sherman avenue, Denver, Colorado, for \$5 each, and, though expensive, are well worth the money to those who can afford it.

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* *

Professor Isaac N. Vail, author of *The Earth's Annular System*, is publishing a monthly magazine, *The Annular World*, price \$1.00 per year. His address is Pasadena, California. Professor Vail is the author to whom we referred in Study No. Six (pages 191-4), and the one who first elaborated the contention that the Deluge was caused by the rupture and fall of an equatorial ring of water, which, between Adam's day and that of Noah, was suspended *above* the earth's "firmament" like a Saturnian ring.

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* *

We have on hand a goodly number of copies of "The Lost Tribes of Israel," by Professor C. L. MacCartha, *paper covers*, at 50 cents each. By reviewers this work has been regarded as a companion to Study No. One of the *Our Race Series*. It deals with the question "Israel" from an American standpoint chiefly, and contemplates the possible future of

our own land, as "the promised land" in a particular sense! It is well to read every phase of this great question, and we recommend the book to all who are interested in Anglo-Israel matters more than in the Chronological topics that are particularly absorbing our own attention. To us the question is chiefly one of the entire Race as such, with Jerusalem as the grand central objective; but as the parts come into order, we of Manasseh seem destined to play no secondary rôle in the matter, but rather to have reserved for us an entirely independent place in the Millennial make up of the Nations.

*
* *

In certain quarters there is a great deal of time and space being wasted in combatting Professor Dimbleby's Chronological system. One might as well condemn the Cotton Gin, as such, because Whitney's original invention was not as perfect as the machine into which it has been developed since his time! Any close astronomical student of Biblical Chronology will detect the specific errors of Professor Dimbleby, but if he is fair to the facts he will accord to him the honor of giving the original impetus to a systematized luni-solar chronology which has set Biblical vindication forward upon victorious lines. Honor, say we, to whom honor is due, and even were every feature of Professor Dimbleby's work amenable to the specific criticism of inaccuracy (and we will not say it is not), it has none the less supplied the foundation upon which some of the grandest truths of Biblical Chronology have been discovered. Some

years ago we used to take up the cudgel in his defense from the numerous ill-advised attacks aimed at him; but it was time wasted, and of late we have contented ourselves with getting closer to the facts themselves, and to the real system, and at improving the method he invented. In the meantime the same old attack is being actively carried on, as if there were no other crutches to our own work than those with which we originally set out upon our journey! It is always encouraging to a soldier to see the shots flying over his head! Fire away, gentlemen, at those old empty breastworks; they served their purpose long ago, and we ourselves are way forward and in new lines, and well entrenched in them!

*
* *

We now have *two* strings to our Chronological Bow! The *one* we stretch from Adam down to Christ according to the *years** of the Genealogies as set forth by Professor Dimbleby, and as verified by the Scriptures! It is 4027 A.M. years long and ends at March 17th, 29 A.D., which was Thursday, Nisan 14th, in the 16th year of Tiberius Cæsar. From that date which we actually reached by means of a liberal interpretation of Professor Dimbleby's system, whether it as a whole was right or wrong, we shall be able to rectify and verify all the other dates of the New Testament by actual lunations, and this without

* That is, as a sum total, reference by reference, and part by part, and without any more necessity of specifying the days of the week and month, and year, on subordinate scales, than his predecessors found occasion for!

reference to Professor Dimbleby's cycle as such. In the meanwhile the Harmonized Scale of Time, which we have now brought down to date, supplies the *other* string to our Chronological Bow, and our own contemporaries can actually feel of it and see if it is taut! It stretched from *our* day (say for convenience from Monday, Dec. 31, 1894 A.D.), back to that day (say to Saturday, Jan. 1st, Tebeth 27th, 29 A.D.), and also proves that the 14th of Nisan of that year, which was 75 days later, fell on Thursday, March 17th! This string is 1866 A.D. years long and its measure, day by day, can be verified upon scales which are in familiar modern use, and by methods which are within the comprehension of any one who understands the four ground rules of arithmetic! For instance, just as we close these pages for the press the following letter comes to hand, and in time to be put into use as a final argument in proof of our position, and to which we shall add a few explanatory notes to assist our readers in following the argument to their own satisfaction.

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* *

COLUMBUS, GA., JAN. 14, 1895.

PROF. C. A. L. TOTTEN, New Haven, Conn.,

Dear Bro.:—I have worked out a demonstration of the statement that March 17th, 29 A.D., was Thursday, and herewith submit the same for your examination:

It is granted—

(1) That Jan 1, 1895, fell on Tuesday.*

* See any almanac of this year.

(2) That 1700 and 1800 A.D. were not leap years.*

(3) That Gregory caused October 5th, 1582 A.D., to be called October 15th.†

We will first tabulate and count up the leap years between December 31st, 1582 A.D., and January 1, 1895 A.D., as follows:‡

1584	1648	1716	1780	1848
1588	1652	1720	1784	1852
1592	1656	1724	1788	1856
1596	1660	1728	1792	1860
1600	1664	1732	1796	1864
1604	1668	1736	1804	1868
1608	1672	1740	1808	1872
1612	1676	1744	1812	1876
1616	1680	1748	1816	1880
1620	1684	1752	1820	1884
1624	1688	1756	1824	1888
1628	1692	1760	1828	1892
1632	1696	1764	1832	—
1636	1704	1768	1836	—
1640	1708	1772	1840	—
1644	1712	1776	1844	—

* As established by Gregory, and adopted.

† See page 194, this Study, and note that by this omission of 10 days from the Julian year, that particular calendric year, 1582 A.D., was only 355 days long, *i. e.*, was calendared at about the measure of a lunar year.

‡ For verification see continuation to Harmonized Scale of Time appended to this current Study.

Making up 76 leap years in all; 1582 completed years out of 1894 completed years leave 312 completed years, whereof 1583 A.D. was the first one, 76 out of this 312 being leap years. How many days are in this time? $(365 \times 312) + 76 = 113,956$ days, whereof January 1st, 1583 A.D., was the first, and December 31st, 1894 A.D., was the last, and was Monday. Then we arrange the days of the week thus: Tuesday, Wednesday, Thursday, Friday, Saturday, Sunday, Monday. How many completed weeks, each beginning with Tuesday, were in these 113,956 days? $113,956 \div 7 = 16,279$ weeks, and 3 days over. These 3 days were of course Saturday, Sunday and Monday, being respectively January 1st, 2d and 3d, 1583 A.D.* Therefore October 15th, 1582 A.D., was *Friday*, and October 4th, 1582 A.D., being the next day preceding, was Thursday;† hence, January 1st, 1582 A.D., was Monday.‡ Now on what day of the week did January 1st, 30 A.D., fall? We first set aside the leap years as before:§

* Now if January 1st, 1583 A.D., fell on a *Saturday*, the calendar of 1583 A.D. was similar to that of 1887 A.D. throughout, a consultation of which will prove Mr. Downing's next statement.

† See page 194. this Study.

‡ For in a common year, whenever October 4th falls on a Thursday, as it did in 1894 A.D., the year itself must begin with a *Monday*, as you may see by examining last year's almanac, January 1st, 1894 = Monday.

§ They can be actually counted by means of the *double* Sunday Letters shown in the Harmonized Scale of Time. Studies Nos. Ten and Fifteen. For instance, on page 91. Study No. Ten, the letters F E in 32 A.D. show that it was a leap year.

17 between 30 A.D. and	193 brought forward.
100 A.D.	24 next after 800 A.D.
1 being 100 A.D.	1 being 900 A.D.
24 next after 100 A.D.	24 next after 900 A.D.
1 being 200 A.D.	1 being 1000 A.D.
24 next after 200 A.D.	24 next after 1000 A.D.
1 being 300 A.D.	1 being 1100 A.D.
24 next after 300 A.D.	24 next after 1100 A.D.
1 being 400 A.D.	1 being 1200 A.D.
24 next after 400 A.D.	24 next after 1200 A.D.
1 being 500 A.D.	1 being 1300 A.D.
24 next after 500 A.D.	24 next after 1300 A.D.
1 being 600 A.D.	1 being 1400 A.D.
24 next after 600 A.D.	24 next after 1400 A.D.
1 being 700 A.D.	1 being 1500 A.D.
24 next after 700 A.D.	20 next after 1500 A.D.
1 being 800 A.D.	and before 1582 A.D.
193 carried forward.	388 leap years in all.*

* It is interesting to note, in passing, that this number also measures the days (388) assumed for the intercalary lunar year by Professor Dimbleby. We, ourselves, shall have somewhat to say hereafter upon the TRUE length of the lunar calendar, and its soli-lunar intercalations, in future Studies, for now that we have reached a point in our labor from which we can go backwards by days, by actual moons, by Julian months, and by a rigid harmonized scale of years, we are in a position more independent than our predecessors. Never let go with the *left* hand until you have a firm grasp with the *RIGHT*! It was an adherency to this principle that has caused us to avoid all specific criticism of Professor Dimbleby's calendar as such. By means of it we merely caught an idea, in Chronology, while by means of such independent calculations as are furnished in this Study, we establish the absolute limits which compass the actual truth. Of that more anon.

Twenty-nine completed years out of 1581 completed years leave 1552 completed years, whereof 30 A.D. was the first. How many days were in this time? $(1552 \times 365) + 388 = 566,868$ days, whereof January 1st, 30 A.D., was the first, and Sunday, December 31st, 1581 A.D., was the last. Arranging the days of the week thus: Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, Sunday, we inquire how many complete weeks, each beginning with Monday, are in these 566,868 days? $566,868 \div 7 = 80,981$ weeks, and 1 day over, which was Sunday, January 1st, 30 A.D.; therefore March 17th, 29 A.D., was *Thursday, Q. E. D.**

Now if I knew some *Hebrew* date which coincided with some day fixed on *our* calendar between March 17th, 29 A.D., and now, I could rivet this whole part of the chain of Chronology together. *You have done this.*

I am yours truly,

FRANK U. DOWNING.

*
* *

By which last clause Mr. Downing means that the completed Harmonized Scale of Time having riveted the years together, and the calculations which fix the Nisan new moon of 29 A.D. to Friday, March 4th, having proved that Thursday, March 17th, must have been Nisan 14th that 16th year of Tiberius Cæsar, and the day of the Crucifixion of Our Lord, we have obtained a date 1866 years ago, from which we can expand a luni-solar calendar, and fetch it down to the present time, independently of any former calcu-

* The calendar of 30 A.D. being the same as that of 1893 A.D., since *Sunday* was its first day of January.

lations or calendars whatsoever! In other words, knowing these facts, we could *rebuild* the calendar were every chronological work destroyed this minute, for we have the limits and know the units and conditions.

*
* *

Finally, we submit the following data bearing upon the *limits* now established, and spanning which, from extreme to extreme, inclusive [to wit: from March 4th (=Friday, Nisan 1st, 29 A.D.) to February 24-25th (=Sunday-Monday, Nisan 1st, 1895 A.D.)] whatsoever *practically working* soli-lunar calendar shall eventually be agreed upon by all concerned, must be made to fit. The modern Jewish Calendar makes February 24-25th, 1895, to be the 1st of Adar. We are satisfied that this emplacement is one whole lunation too late.* Mr. Dimbleby's cycle (5893 A.M. = Table II. b) demands that this Nisan 1st shall upon a Sabbath which is at least 1 day too early, and probably two, as the 25th of February is the day of phasis. There are no other cycles, as such, in existence, save only the Lunar Cycles, and the actual lunations themselves, and these, of course, we stand to, in preference to all others, cycle or no cycle. That of March 4th, 29 A.D., we have settled by demonstration in this volume, pages 24 to 43, and

* Because, when worked back to 29 A.D. and thence over the $31\frac{1}{4}$ years of the Saviour's life, it fails to cover the proper dates (as established by Roman history, the Harmonized Scale of Years and a quantity of other entirely independent proofs) by just this amount; their Adar should be Nisan.

that of Sunday-Monday, February 24-25, is settled by the ephemeris for the year 1895 A.D. The in-between demands a cycle or else all the lunations must be severally fixed by the eclipses and conjunctions themselves. For want of a better method we have heretofore employed Professor Dimbleby's cycle as a mere crutch. It agrees wonderfully with the calculated facts at specific points, but when run in consecutive links over a term of years it loses the edge of the lunations, while holding to the solar years. It has served its purpose chiefly in systematizing our grasp of the matter in hand. It affords at least an object lesson of what is wanted, and we reserve further discussion until we "clean up," as it were, our *ore*, and separate the gold we have discovered in our Studies from the quartz that held it. The data referred to are as follows:

New Moon on March 4th, Friday, Nisan 1st, 29 A.D.*	
No. of days from Mar. 4th to Dec. 31st, 29 A.D., inclusive,	303
No. of days from Jan. 1st, 30 A.D. to Dec. 31st, 1581 A.D., inclusive,	556,868
No. of days from Jan. 1st to Dec. 31st, 1582 A.D., inclusive,	355
No. of days from Jan. 1st, 1583 A.D., to Dec. 31st, 1894 A.D., inclusive,	113,956
Total number of days from March 4th, 29 A.D. to Dec. 31st, 1894 A.D., inclusive,	681,482
Number of days in 1 mean Lunation.	29.53058843238068+

Hence, in 681,482 days there are 23077 Lunations and $4.61 \pm$ days over. Therefore, from the foregoing,

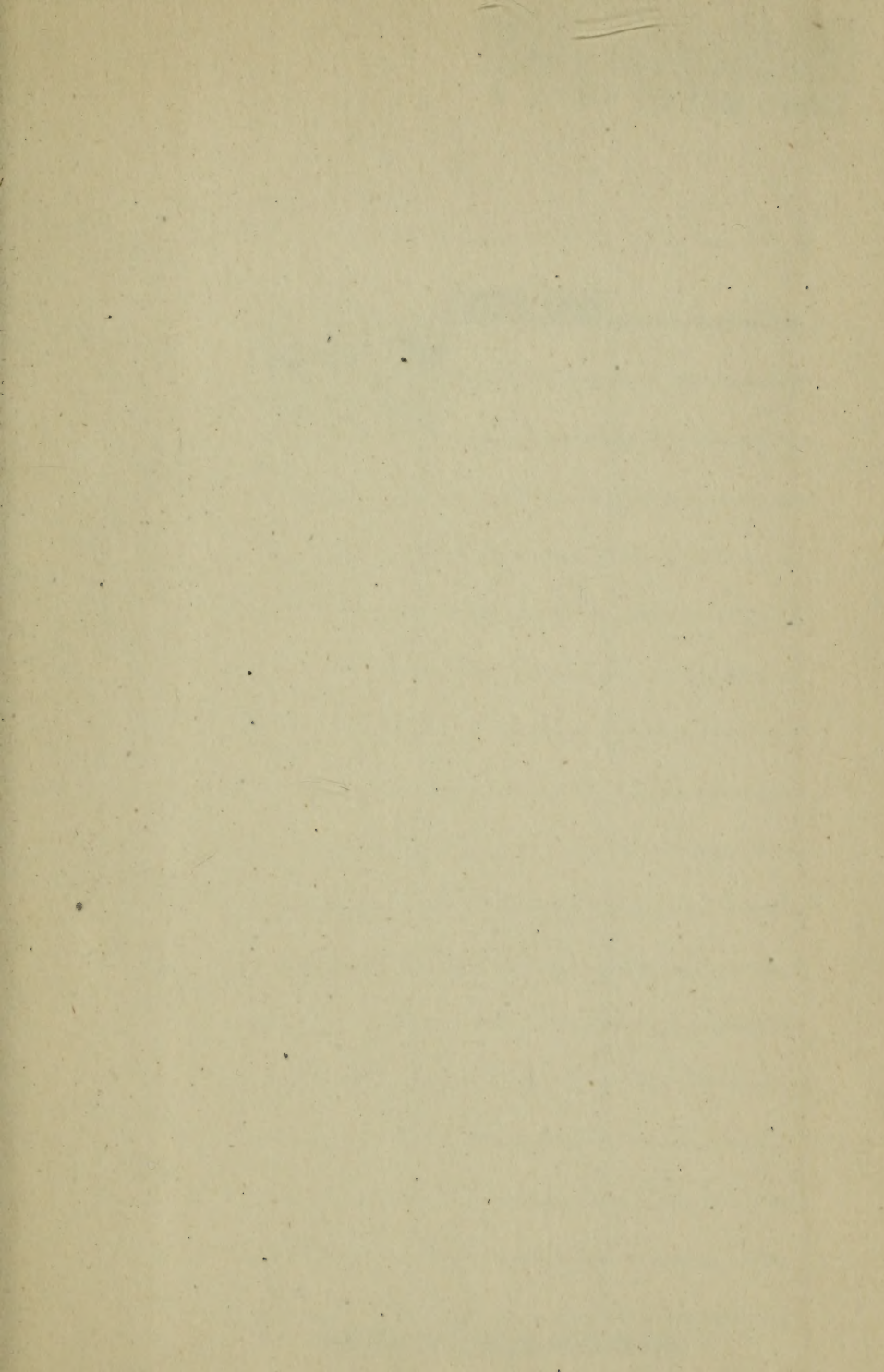
* As established by calculations, pages 24 to 43.

on December 31st, 1894 A.D., the *mean* age of the moon should have been $4.61 \pm$ days. Now in *Greenwich*, meantime, it is actually recorded by Ephemeris as being $4.40 \pm$ days old. The slight difference being accounted for by difference of longitude, librations, secular variation, etc.

Therefore, both by calculation as above, and by the Ephemeris, the mean moon of December 31st, 1894, was in the 5th day of her 23078th lunation since the moon of the Crucifixion, inclusive. But from the ephemeris of 1895 A.D. the next, or 23079th lunation began January 25th 9^h , 25.9^m , and the 23080th begins on February 24th 4^h , 43.6^m . The 1st phasis of this 23080th lunation falls on Monday, February 25th, 1895 A.D., which is the true 1st of Nisan this year. Thus there were $681536.45 \pm$ days between the new moon of March 4th, 29 A.D., and that of February 25, 1895 A.D., both new moons being those of Nisan 1st, and these 23079 lunations represent 1866 completed Sacred years on the Cycle; 1866 years are 98 Lunar cycles of 19 years each, and 4 years over.

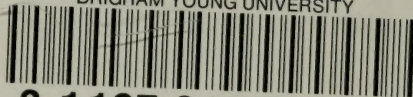
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To such as are not familiar with the scope of these Studies, we shall be glad to send circulars and catalogues, giving full information. We aim to carry in stock a full assortment of all the back numbers, both of the Studies (*fifteen* now ready) and of the News-Leaflets (*twenty-seven* now ready). If you can distribute a few advantageously, please write for them to The Our Race Publishing Co., New Haven, Conn.



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